The second Tome of Homilees,

of such matters as were promysed, and intituled in the former part of Homilees.

Set out by the auctoritie of the Quenes Maiestie: And to bee read in euery parish Church agreeable.

(.T.)

1570.

ich: some call them Gondlyes & indeede so they may be well called for they bee Gyndled. ffor thoughe ye preist read them never so well, yet is the people lyke not, theare is suche talking, and babling in ye Church, yt nothing can be heard: & ye parish be good, & ye preist naughte, ye will so harke itt, & peppe itt, yt can as good for them to be without itt, for any word they shalbe understande

Mr Lilymor. Sect. 2. coram regre Ed: 6.

The table of

Homilees enſuyng.

1. Of the ryght vſe of the Church.
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20. Of repentaunce and true reconciliation vnto God. iii. partes.

BIBLIOTHECA BODLEIANA

¶An admonition to all Miniſters eccleſiaſticall.

FOR that the Lord doth require of his ſeruaunt whom he hath ſet ouer his houſhold, to ſhewe both faithfulneſſe & prudence in his office: it ſhalbe neceſſarie that ye aboue all other do behaue your ſelfe moſt faithfully and diligently in your ſo highe a function: that is, aptly, plainely, and diſtinctly to reade the ſacred Scriptures, diligently to inſtructe the youth in their Cathechiſme, grauely and reuerently to miniſter his moſt holy Sacramentes, prudently alſo to chooſe out ſuche Homilees as bee moſt meete for the tyme, and for the more agreable inſtruction of the people committed to your charge, with ſuch diſcretion, that where the Homilee may appeare to long for one readyng, to deuide the ſame to be read part in the fore noone, & parte in the after noone. And where it maye ſo chaunce ſome one or other chapter of the old Teſtament to fall in order to be reade vpon the Sundayes or holy dayes, which were better to be chāged wyth ſome other of the newe Teſtament of more edification: it ſhalbee well done to ſpende your time to cōſider wel of ſuch Chapters before hand, wherby your prudence & diligence in your office may appeare, ſo that your people may haue cauſe to glorifie God for you, and be the redier to imbrace your labours, to your better cōmendatiō, to the diſcharge of your cōſciences & their own.

An Homilee of the

ryght vse of the Churche or Temple of God, and of the reuerence due vnto the same.

THE FIRST PART.

WHERE there apeareth a
these dayes great slackne
& negligence of a great so
of people, in resorting to t
Church, there to serue Go
their heauenly father, acco
ding to theire most bounde
duetie, as also muche v
comely and vnreuerent behauiour of many pe
sons in the same, when they be there assembled,
and thereby maye iust feare arise of the wrath o
God, and his dreadfull plagues hangyng ou
our heades for our greeuous offences in this b
halfe, amongst other many & great sinnes whi
we dayly and hourely commit before the Lord
Therfore for the discharge of all our consciences
and the auoyding of the common perill & plagu
hanging ouer vs, let vs consider what maye be
sayde out of Gods holye booke concernyng thi
matter, wherevnto I pray you geue good aud
ence, for that it is of greate wayght, and concer
neth you all.

Although the eternall and incomprehensible
maiestie of God, the Lorde of heauen and earth,
Act.7 whose seate is heauen & the earth his footestole,
can not bee inclosed in temples or houses made
with

with mans hande, as in dwelling places able to receaue or conteyne his maiestie, accordyng as is euidently declared by the prophet Esaias, and by the doctrine of saint Steuen, and saint Paule in the Actes of the Apostles. And where kyng Salomon (who builded vnto the Lord the most glorious temple that euer was made) sayeth: Who shalbee able to buylde a meete or worthye house for him: if heauen, and the heauen aboue all heauens cannot conteyne hym: howe muche lesse can that whiche I haue buylded? And further confesseth: What am I, that I should bee able to buylde thee an house O Lord? But yet for this purpose onelye it is made, that thou mayest regarde the prayer of thy seruaunt and his humble supplication. Muche lesse then bee our Churches meete dwellynge places to receaue the incomprehensible maiestie of God. And in deede, the chiefe and speciall temples of God, wherein he hath greatest pleasure, and moste delyghteth to dwell and continue in, are the bodyes and myndes of true Christians, and the chosen people of GOD, accordyng to the doctrine of the holye scripture, declared in the firste Epistle to the Corinthians. Knowe ye not (saieth Saint Paul) that ye be the temple of God, and that the spirite of God dwelleth in you? If any man defyle the temple of God, hym wyll God destroye. For the temple of God is holy, which ye are. And agayne in the same Epistle: Knowe ye not that your body is the temple of the holy ghost dwellyng in you, whome ye haue geeuen you of God, and that ye be not your own? for ye are dearely

Esai.16
Act.7.17
3.Reg.8
2.Paral.2 and.6
i.Cor.3
i.Cor.6

bought. Glorifie ye nowe therefore God in your
body, and in your spirite, whiche are Gods. And
therefore as our sauiour Christe teacheth in the
Iohn.4 Gospell of Saint Iohn, they that worship God
the father in spirite and trueth, in what place
euer they do it, worship hym aryght: for such
worshippers doth God the father looke for. For
God is a spirite, & those that worship him, must
worship him in spirite and trueth, saieth our sauiour
our Christe. Yet all this notwithstanding, the
materiall Church or temple is a place appoynted
aswell by the vsage and continuall examples ex-
pressed in the olde testament, as in the newe, for
the people of God to resort together vnto, there
to heare Gods holy worde, to call vpon his holy
name, to geeue him thankes for his innumera-
ble and vnspeakable benefites bestowed vpon
vs, and duely and truely to celebrate his holy sa-
cramentes (In the vnfained doyng and accom-
plyshing of the whyche, standeth that true and
right worshipping of God afore mentioned) and
the same Churche or temple is by the scriptures
bothe of the olde Testament and the new, called
the house and temple of the Lorde, for the pe-
culier seruice there done to his maiestie by his peo-
ple, & for the effectuous presence of his heaue-
lye grace, wherewith he by his saide holy worde
endueth hys people so there assembled. And
the saide house or temple of God, at all times by
common order appointed, are all people that be
godly in deede, bounde with all diligence to re-
sorte, vnlesse by sickenesse or other moste vrgent
causes they be letted therefro. And all the

so resoztyng thither, ought with all quietnesse and reuerence there to behaue themselnes, in doing their bounden duetie & seruice to almightie God, in the congregation of hys Saintes. All which thinges are euident to be prooued by Gods holye worde, as hereafter shall playnlye appeare.

And first of all, I wyll declare by the Scriptures, that it is called (as it is in dede) the house of God, and temple of the Lorde. He that sweareth by the temple (saieth our Sauiour Chriſte) sweareth by it and hym that dwelleth therein, meanyng God the father, whiche he also expresseth playnely in the Gospell of Saint John, saying: Do not make the house of my father the house of marchaundise. And in the booke of the Psalmes, the Prophete Dauid saieth: I wyll enter into thyne house, I wyll worship in thy holy temple, in thy feare. And it is in almost infinite places of the scripture, specially in the prophetes and booke of psalmes, called the house of God, or the house of the Lorde. Sometime it is named the tabernacle of the Lord, and sometime the sanctuarye, that is to say, the holye house or place of the Lorde. And it is in lykewise called the house of prayer, as Salomon, who buylded the temple of the Lorde at Hierusalem, doth ofte call it the house of the Lorde, in the whiche the Lords name should be called vpon. And Esaias in the .50. Chapter: My house shalbee called the house of prayer amongst all nations. Which text our Sauiour Chriſt alleageth in the new Testament, as doth appeare in three of the Euangelistes,

Mat.23
Iohn.2
Psal.5
Psal.131
Exo.25
Leui.19
3.Reg.8
2.Par.26
Esaias. 50

Mat.21 Mark.11 Luk.19 Luk.18 Luk.2 Act.3 Actes.22 Luk.24 Act.2 i.Cor.9 Actes.13

listes, and in the parable of the Pharasee and the Publicane which went to pray, in whiche parable our sauiour Christe saieth: they went vp into the temple to pray. And Anna the holy wydowe and prophetisse, serued the Lorde in fastyng and prayer in the temple nyght and day. And in the storie of the Actes it is mencioned, how that Peter & John went vp into the temple at the houre of prayer. And Saint Paule praying in the temple at Hierusalem, was rapte in the spirite, and did see Jesus speaking vnto him. And as in conueniēt places, prayer may be vsed of the godly priuatelye: So it is moste certaine, that the churche or temple is the due and appointed place for common and publique prayer.

Nowe that it is lykewise the place of thanksgeeuing vnto the Lorde for hys innumerable and vnspeakable benefites bestowed vppon vs, appeareth notablye in the latter ende of the Gospell of Saynt Luke, and the begynnyng of the storie of the Actes, where it is written that the Apostles and disciples after the ascention of the Lorde, continued with one accorde daily in the temple, alwayes praysyng and blessing God.

And it is lykewise declared in the firste Epistle to the Corinthians, that the Churche ys the due place appointed for the reuerent vse of the Sacramentes. It remayneth nowe to be declared, that the Churche or Temple is the place where the lyuely worde of God (and not mans inuentions) ought to be read & taught, and that the people are bounde thyther wyth all diligence to resort: and this proue lykewise to bee made

the scriptures, as hereafter shall appeare.

In the storie of the Actes of the apostles, we reade that Paule and Barnabas preached the woorde of God in the temples of the Jewes at Salamine. And when they came to Antiochia, they entred on the Sabboth daye into the Synagogue or Churche, and sate downe, and after the lesson or readyng of the lawe and the Prophetes, the ruler of the temple sent vnto them, saiyng: Ye men and brethren, yf anye of you haue any exhortation to make vnto the people, saye it. And so Paul standing vp and makyng scilence with his hande, sayde: Ye men that bee Israelites, and ye that feare God, geue eare, and so foorth, preachyng to them a Sermon out of the scriptures, as there at large appeareth. And in the same storie of the Actes, the seuenteenth Chapter, is testified howe Paul preached Christ out of the Scriptures at Thessalonica. And in the fifteenth Chapter, James the apostle in that holy councell and assemblie of hys fellowe Apostles, sayeth: Moyses of olde tyme hath in euery Citie certayne that preache hym in the Synagogues or Temples, where he is read euerye Sabboth daye. By these places ye maye see the vsage of readyng of the Scriptures of the olde Testament among the Jewes in their Synagogues euery Sabboth daye, and Sermons vsually made vpon the same. Howe muche more then is it conuenient that the Scriptures of God, and specially the Gospell of our Sauiour Christ, should be read and expounded to vs that bee christians in our Churches, specially our

Act. 17

Act. 15

sauiour

sauiour Chriſte and his apoſtles allowing this moſt godly and neceſſarie vſage, and by their examples confirming the ſame.

Math.4
Mark.1
Luk.4
Mat.13.20
Mark.6
Luk.13

It is written in the ſtories of the Goſpels in diuers places, that Jeſus went round about all Galilee, teaching in theire Synagogues & preaching the Goſpell of the kyngdome: In whiche places is his great diligence in continuall preachyng and teachyng of the people, moſt euidently ſet foorth.

Luk.4

In Luke ye reade, howe Jeſus according to hys accuſtomed vſe came into the Temple, and howe the booke of Eſaias the prophete was deliuered him, howe he read a text therein, & made a ſermon vpon the ſame.

Luk.19

And in the .xix. is expreſſed howe he taught daylye in the temple. And it is thus written in

Iohn.8

the.viii. of John: Jeſus came agayne earely in the mornyng into the temple, and all the people came vnto hym, and hee ſat downe and taught them. And in the xviii. of John, our Sauiour

Iohn.18

teſtifieth before Pilate, that he ſpake openly vnto the worlde, and that he alwayes taught in the Synagoge and in the Temple, whyther all the Jewes reſorted, and that ſecretely hee ſpake nothing. And in Saint Luke: Jeſus taught in the

Luk.21

Temple, and al the people came early in the morning vnto hym, that they myght heare him in the Temple.

Here ye ſee alwell the diligence of our Sauiour in teaching the worde of God in the Temple dayly, and ſpecially on the Sabboth dayes, as alſo the redyneſſe of the people reſortyng altogether

together, and that early in the mozning, into the Temple to heare him.

The same example of diligence in preachyng the wozde of God in the Temple, shall ye fynde in the Apostles, and the people resozting vnto them. Act. the. v. Howe the Apostles, althoughe they had been whipped and scourged the daye befoze, and by the hygh priest commaunded that they shoulde preache no moze in the name of Jesus, yet the daye folowing they entred earlye in the mozning into the Temple, and did not ceasse to teache and declare Jesus Christe. And in sundrye other places of the storye of the Actes, ye shall fynde like diligence both in the Apostles in teaching, and in the people in commyng to the temple to heare Gods wozde. And it is testified in the first of Luke, that when Zacharie the holy priest, and father to John baptist, did sacrifice within the temple, al the people stoode without a long tyme praiyng, suche was theire zeale and feruencie at that time. And in the seconde of Luke appeareth what great iourneys men, women, yea and chyldren tooke, to come to the temple on the feast day, there to serue the Lozde, and specially the example of Joseph, the blessed virgin Marie mother to our Sauiour Jesus Christe, and of our sauiour Christe hym selfe being yet but a child, whose examples are wozthy foz vs to folowe. So that if wee woulde compare our negligence in resozting to the house of the Lozde there to serue hym, to the diligence of the Jewes in commyng dayly very earlye, some-

Act. 13. 15 17.

Luk. 1

Luk. 2

time

tyme great iourneys to their temple, and when the multitude coulde not be receaued within the temple, the feruent zeale that they had, declared in standing long without and praying: Wee may iustly in this comparison condempne our slouthfulnesse and negligence, yea playne contempt in comming to the Lordes house, standing so nere vnto vs, so seldome, and scarcely at noone tyme. So farre is it from a great meany of vs to come early in the morning, or geue attendaunce without, who disdayne to come into the temple, and yet wee abhorre the verye name of the Iewes when we heare it, as of a moste wycked and vngodly people. But it is to bee feared, that in this poynt we bee farre worse then the Iewes, and that they shall ryse at the daye of iudgement to our condempnation, who in comparison to them, shewe suche slackenesse and contempt in resorting to the house of the Lorde, there to serue hym, accordyng as we are of duetie most bound. And besides thys moste horrible dread of Gods iust iudgement in the great daye, wee shall not in this lyfe escape his heauye hande and vengeance for this contempt of the house of the Lorde and his due seruice in the same, according as the Lord hym selfe threatneth in the firste Chapter of his prophet Aggeus after this sort: Because you haue left my house desert and without company (saith the Lorde) and ye haue made haste euery man to his owne house, for this cause are the heauens stayed ouer you that they shoulde geue no dewe, and the earth is forbidden that it

Agge, 1

shall

shall bryng foorth his fruite, and I haue called drought vppon the earth, and vppon the mountaynes, and vpon corne, and vpon wine, and vpon oyle, and vpon all thynges that the earth bringeth foorth, & vpon men, and vpon beastes, and vpon all thinges that mens handes labour for. Beholde, if we be such worldlinges that we care not for the eternall iudgementes of GOD, (whyche yet of all other are moste dreadfull and horrible) we shall not escape the punishement of God in this worlde by drought and famine, and the takyng awaye of all worldlye commodities, which we as worldlinges seeme onely to regard and care for. Whereas on the contrary parte, if wee woulde amende thys faulte or negligence, slouthfulnesse and contempt of the house of the Lorde, and his due seruice there, and wyth diligence resort thither together, to serue the Lorde with one accorde and consent, in all holynes and righteousnes before hym: we haue promyses of benefites both heauenly and worldly. Whereso- Mat.18
euer two or three be gathered in my name (saieth our sauiour Christ) there am I in the middest of them. And what can be more blessed thē to haue our sauiour Christe amongest vs! Or what againe can be more vnhappy or mischeuous, then to dryue our sauiour Christe from amongst vs! and to leaue a place for his and our most auncient and mortall enemie the olde dragon and serpent Satan the deuill in the middest of vs.

In the seconde of Luke it is written how that Luk.2
the mother of Christ and Joseph, when they had long sought Christe whom they had lost, & could

fynde

fynde hym no where, that at the laſt they founde hym in the temple, ſitting in the myddeſt of the doctours. So yf we lacke Jeſus Chriſte, that is to ſay, the Sauiour of our ſoules and bodies we ſhall not fynde hym in the market place, nor in the guylde hall, muche leſſe in the alehouſe or tauerne amongſt good felowes (as they call them) ſo ſoone as we ſhall fynde hym in the temple that is Lordes houſe, amongſt the teachers and preachers of hys worde, where in deede hee is to be founde. And as concerning worldlye commodities, wee haue a ſure promiſe of our Sauiour Chriſt: Seke ye firſt the kyngdome of God, and the righteouſnes thereof, and all theſe thynges ſhall with all be geuen vnto you. And thus we haue in the firſt part of this Homilee declared by Gods worde, that the Temple or Church is the houſe of the Lorde, for that the ſeruyce of the Lorde (as teaching and hearyng of hys holy worde, callyng vppon hys holy name, geuyng thankes to him for his great and innumerable benefites, and due miniſtryng of his ſacramentes) is there vſed. And it is likewiſe declared already by the ſcriptures, howe all godly & chriſtian men and women ought at tymes appointed, with diligence to reſort vnto the houſe of the Lorde, there to ſerue hym, and to glorifie him, as hee is moſt worthy, & we moſt bound, to whom be al glory & honor worlde without ende. Amen.

the ryght vse of the Churche.

IT was declared in the fyrste part of this Homilee, by gods woorde, that the Temple or Churche is the house of the Lorde, for that the seruice of the Lord (as teaching & hearyng of his holy word, calling vpon his holy name, geuing thankes to hym for his greate and innumerable benefites, and due ministring of the sacraments) is there vsed. And it is likewise alredye declared by the scriptures, how al godly and christian men & women, ought at times appointed, with diligence to resorte vnto the house of the Lorde, there to serue him and to glorifie him, as he is most woorthy, and wee most bounden.

Nowe it remayneth in this seconde part of the Homylee concerning the right vse of the temple of God, to be likewise declared by Gods woorde, with what quietnesse, scilence, and reuerence, those that resort to the house of the Lord, ought thereto vse and behaue themselues.

It may teach vs sufficiently howe well it doth become vs christian men reuerentlye to vse the Churche and holy house of our prayers, by consydering in howe great reuerence and veneration the Iewes in the olde lawe had theire Temple, whiche appeareth by sundry places, whereof I wyll note vnto you certayne. In the xxvi. of Mathew, it was layde to our sauiour Christes charge before a temporall iudge, as a matter

Mat.26

woorthy

woꝛthy death, by the two false witnesses, that he had sayde, he coulde destroy the temple of God, and in thꝛee dayes buyld it againe, not doubting but if they myght make men to beleue that he had saide anye thing against the honour & maiestie of the temple, hee shoulde seeme to all men moste woꝛthy of death. And in the xxi. of the Actes, when the Iewes found Paul in the temple, they layde handes vppon him, cryying: Men Israelites helpe, this is that man who teacheth all men euerye where against the people and the lawe, and againſt thys place: beside that, he hath bꝛought the Gentiles into the temple, and hath pꝛophaned this holy place. Behold howe they toke it foꝛ a like offence to speake against the temple of God, as to speake against the lawe of god, and howe they iudged it conuenient, that none but godly persons and the true woꝛshippers of God, shoulde enter into the temple of God. And the same fault is laide to Paul charge by Tertullus an eloquent man, and by the Iewes in the .xxiiii. of the Actes, before a temporall Iudge, as a matter woꝛthy death, that he went aboute to pollute the temple of God. And in the .xxvii. of Mathew, when the chiefe pꝛiestes had receaued againe the peeces of siluer at Iudas hande, they sayde, it is not lawfull to put them into Corban (whiche was the treasure house of the temple) because it is the pꝛice of blood. So that they coulde not abyde that not onely anye vncleane person, but also anye other dead thynge that was iudged vncleane, should once come into the temple, oꝛ anye place thereto belonging.

Actes.21

Act.24

Mat.27

belongyng. And to thys ende is saint Paules sa-
yng in the second Epistle to the Corinthians the 2. Cor. 6
vi. Chapter to be applyed: What felowshippe is
there betwixt righteousnes, & vnrighteousnesse?
or what communion betwene light & darkenes?
or what concorde betwene Christe and Belyall?
or what part can the faythefull haue with thun-
faythful? or what agrement can ther be betwene
the temple of God and images: Which sentence
although it be chiefly referred to the temple of ỹ
mynde of the godly: yet seeyng that the simply-
tude and pith of the argument is taken from the
materiall temple, it inforceth that no vngodlines
specially of images or idols, may be suffred in the
temple of God, which is the place of woorshyp-
pyng God: and therefore can no more be suffred
to stande there, then light can agree with darke-
nes, or Chryste with Belial: for that the true
worshippyng of God, and the worshyppyng of
images, are moste contrarye. And the settyng of
thē vp in ỹ place of worshipping, may geue great
occasion to the worshyppyng of them. But to
turne to the reuerence that the Jewes hadde to
their temple. You will say they honoured it su-
perstitiously, & a great deale to much, crying out,
the temple of the Lorde, the temple of the Lord,
being notwithstanding most wicked in lyfe, & be
therfore most iustly reproued of Jeremie the pro Hier. 7.
phete of the Lorde. Trueth it is, that they were
superstitiously geuen to the honouring of theire
temple: But I would we weare not as farre to
short from the due reuerence of the Lords house
as they ouershot them selues therein. And if the

prophete iustlye reprehended them, hearken al
what the Lord requireth at our handes, that w
may know whether we be blame worthy or no

Eccle.4. It is written in Ecclesiastes the fourth Cha
ter: When thou dost enter into the house of Go
(saieth he) take heede to thy feete, draw neare
thou mayest heare, for obedience is muche mo
worth then the sacrifice of fooles, which know
not what euill they do. Speake nothing rash
there, neyther let thyne heart bee swyft to vtt
wordes before God. For God is in heauen, a
thou art vpon the earth, therefore let thy word
be fewe. Note (welbeloued) what quietnes
gesture and behauiour, what scilence in talke
words, is required in the house of God, for so
calleth it. See whether they take heede to the
feete, as they be here warned, which neuer ce
from vncomly walking and ietting vp & dow
and ouerthwart the Churche, shewing an e
dent signification of notable contempt, both
God, and all good men there present. And wh
heede they take to their toungs, & speach, wh
do not only speake wordes swiftly and rashly b
fore the Lorde (whyche they be here forbidde
but also often times speake fylthyly, couetously
and vngodly, talking of matters scarce honest
fyt for the alehouse or tauerne, in the house
the Lord, little considering that they speake b
fore God, who dwelleth in heauen (as is here
clared) when they be but vermins here creepi
vpon the earth, in comparison to hys eter
Mat.4. maiestie, and lesse regarding that they must gi
an accompt at the great day, of euery ydle wo
wher

wherso euer it be spoken, muche more of fylthy, vncleane, or wicked words spoken in the Lords house, to the great dishonour of his maiestie, and offence of all that heare them. And in deede concernyng the people and multitude, the temple is prepared for them to be hearers, rather then spekers, considering that aswell the word of god is there read or taught, whereunto they are bound to geue diligent eare with all reuerence and scylence, as also that Common prayer and thankes geuyng are rehearsed and sayde by the publyque minister in the name of the people & the whole multitude present, wherunto they geuyng theire ready audience, shoulde assent and say Amen, as S. Paule teacheth in the firste Epistle to the Corinthians. And in another place, glorifiyng God, with one spirite and mouth, which can not be when euerye man and woman in seuerat pretence of deuotion, prayeth priuately, one asking, another geeuing thankes, another readyng doctrine, and forceth not to heare the cõmon prayer of the minyster. And peculierly, what due reuerence is to bee vsed in the ministryng of the Sacramentes in the temple, the same Saint Paule teacheth in his Epistle to the Corinthians, rebukyng suche as dyd vnreuerently vse them selues in that behalfe. Haue ye not houses to eate and drinke in (sayeth he)? Do ye despise the Churche or congregation of God? what shall I saye to you? Shall I prayse you? In this I prayse you not. And God requireth not onely this outward reuerence of behauiour and scilence in his house, but aũ inwarde reuerence in clensyng of the

1. Cor. 14.

1. Cor. 11.

Ozee.9

thoughtes of our heartes, threatning by his ...
phete Ose in the ix. Chapter, that for the ...
of the inuentions and deuises of the people, ...
will cast them out of his house: whereby is ...
signified the eternall casting of them out of ...
heauenlye house and kingdome, which is ...
horrible. And therefore in the 19. of Leuit. ...

Leui.19.

sayeth: Feare you with reuerence my sanctu...
for I am the Lorde. And according to the ...

Psal.5

the Prophete Dauid saieth: I will ente... thine house, I wyll woorship in thy holy te... in thy feare: shewing what inwarde reue... and humblenes of mynde the godlye men ou... to haue in the house of the Lord. And to alle... somewhat concernyng thys matter out of ... newe Testament, in what honour God wo... haue his house or temple kepte, and that by ... example of our Sauiour Christe, whose au... citie ought of good reason with all true Chri... ans to be of most wayght and estimation. ...

Mat.21.
Mark.11
Luk.19
Iohn.11

written of all the foure Euangelistes, as a no... ble acte, and worthy to be testified by many ... witnesses, how that our sauiour Jesus Chri... that mercifull and mylde Lorde, cõpared for ... meekenes to a sheepe, suffering with scilence ... fleece to be shorne from hym, and to a lambe ... wythout resistaunce to the slaughter, whi... gaue his body to them that dyd smyte him, ... swered not hym that reuyled, nor turned awa... his face from them that dyd reproche hym ... spit vpon him, and according to his owne ex... ple, gaue precepts of myldnes and sufferaunc... his disciples: Yet when he seeth the temple ...

Esai.53
Act.8

Esai.50
Mat.5

hol...

holy house of his heauenly father misordred, polluted, and prophaned, vseth greate seueritie and sharpenes, ouerturneth the tables of therchaungers, subuerteth the seates of them that solde doues, maketh a whyp of cordes, and scurgeth out those wicked abusers and prophaners of the temple of God, saiyng: My house shallbe called the house of praier, but yee haue made it a den of theeues. And in the 2. of Jhon: Do not yee make the house of my father, the house of marchaundise, For as it is the house of God, when Gods seruice is duely done in it: So when we wickedlye abuse it with wicked talke or couetous bargayning, we make it a dē of theeues, or an house of marchandise. Yea, and such reuerence would Christe shoulde be therein, that hee woulde not suffer any vessell to bee caryed thorough the temple. And where as our sauiour Christe (as is before mentioned out of S. Luke) could be found no where (when he was sought) but onely in the temple amongst the doctours, and nowe againe exerciseth his aucthoritie and iurisdiction, not in castels & princelye palaces amongst souldiers, but in the temple: Yee maye hereby vnderstand in what place his spirituall kyngdome (whyche he denyeth to be of this worlde) is soneste to bee founde, and best to bee knowen of all places in this worlde. And accordyng to this example of our sauiour Christe in the primitiue Churche, whiche was most holy & godly, and in the which due discipline with seueritie, was vsed agaynste the wicked, opē offenders were not suffred once to enter into the house of the Lorde, nor admit-

Iohn. 2.

Mark. 11.

ted to common prayer, and the vse of the holy
Sacraments with other true Christians, vnto
they had done open penaunce before the whole
Church. And this was practised, not onely vpon
meane persons, but also vppon the ryche, noble
and mightie persons, yea, vpon Theodosius the
puissaunt and mightie Emperour, whom for a
myttyng a greeuous and wylfull murther, saynt
Ambrose Byshop of Myllaine reproued sharply,
and did also excommunicate the sayde Emperour
and brought hym to open penaunce. And there
Chrisost. that were so iustly exempted and banyshed (as it
were) from the house of the Lorde, weare taken
(as they be in deede) for men deuided and sepa-
rated from Christes Church, and in most dan-
1. Cor. 5. gerous estate, yea as saint Paule saiethe, ver-
geuen vnto Satan the deuyll for a tyme, & their
company was shunned and auoyded of all good
men and women, vntyll suche tyme as theye by
repentaunce and publique penaunce weare re-
conciled. Suche was the honour of the Lordes
house in mens heartes, and outwarde reuerence
also at that tyme, and so horrible a thyng was it
to be shut out of the Churche and house of the
Lorde in those dayes, when religion was more
pure, and nothyng so corrupt as it hath beene of
late dayes. And yet we willynglye eyther by ab-
sentyng our selues from the house of the Lorde
do (as it were) excommunicate our selues from
the Churche and felowshyp of the Saintes of
God, or els commyng thyther, by vncomely and
vnreuerent behauiour there, by hastie, rashe, yea
vncleane and wicked thoughtes and wordes be-

for

fore the Lorde our God, horribly dishonour hys holy house the Churche of God, & his holy name and maiestie, to the great daunger of our soules, yea, and certayne dampnation also, if wee do not spedyly and earnestly repent vs of this wickednes.

Thus ye haue heard (dearely beloued) out of Gods worde, what reuerence is due to the holy house of the Lord, how all godly persons ought with diligence at times appointed, thyther to repayre, howe they ought to behaue them selues there, with reuerence and dread before the lord, what plagues and punishementes, aswell temporall as eternall, the Lorde in his holye worde threatneth, aswell to suche as neglect to come to his holy house, as also to suche, who commyng thyther, do vnreuerently by iesture or talk, there behaue them selues. Wherefore, if wee desyre to haue seasonable weather, and thereby to enioye the good fruites of the earth, yf we will auoyde drought and barrennesse, thyrste and hunger, whyche are plagues threatned vnto suche as make haste to go to theire owne houses, to alehouses, and to tauernes, and leaue the house of the Lorde emptie & desolate, if we abhorre to be scourged, not with whippes made of cordes, out of the materiall temple onelye (as our sauiour Christ serued the defilers of the house of God in Hierusalem) but also to bee beaten and dryuen out of the eternall temple and house of the lorde (which is his heauenly kingdom) with the iron rodde of euerlasting dampnation, and caste into outward darkenesse, where is weping and gna-

shing of teeth, if we feare, dread, & abhorre this (I say) as we haue most iust cause to do: then let vs amende this our negligence and contempt in comming to the house of the Lorde, this our vnreuerent behauioure in the house of the Lorde, and resorting thither diligently together, let vs there with reuerent hearyng of the Lordes holy worde, callyng on the Lords holy name, geuing of heartie thankes vnto the Lorde for his manifolde and inestimable benefits dayly and hourely bestowed vpō vs, celebrating also reuerētly of the Lordes holye Sacramentes, serue the Lorde in hys holye house, as becommeth the seruantes of the Lorde, in holynesse and ryghteousnesse Ephe. 3. before hym all the dayes of oure lyfe, and thus we shalbe assured, after thys lyfe, to rest in his holy hill, and to dwell in hys tabernacle, there to prayse and magnifie his holy name in the congregation of his saintes, in the holy house of hys eternall kyngdome of heauen, whiche hee hath purchased for vs, by the deathe and sheddyng of the precious blood of his sonne oure sauyour

Iesus Christe, to whom with the father and the holy ghost, one immortall maiestie of God, be al honour, glory, prayse, and thankesgeuing, worlde without ende. Amen.

An Homilee against perill of idolatrie, and superfluous decking of Churches.

¶ The firste part.

IN what pointes the true ornamentes of the Churche or temple of God do consist and stand, hath been declared in the twoo last Homilees, intreating of the right vse of the temple or house of God, & of the due reuerence that all true Christian people are bound to geue vnto the same. The summe wherof is, that the Church or house of God, is a place appoynted by the holy scriptures, wheare the lyuely worde of God ought to be read, taughte, and hearde, the Lordes holy name called vpon by publique praier, heartie thankes geuen to his maiestie for his infinite & vnspeakable benefits bestowed vppon vs, his holy Sacraments duely and reuerently ministred, and that therefore all that be godly in deede, ought both wyth diligence at tymes appointed, to repaire together to the said Churche, and there with all reuerence to vse and beehaue them selues before the Lorde. And that the sayd Church thus godly vsed by the seruaunts of the Lorde, in the Lordes true seruice, for the effectuous presence of Gods grace, wherewith he doth by his holy word and promises, endue his people there present and assembled, to the attaynement aswell of commodities worldly, necessary for vs,

as

as alſo of all heauenly giftes, & life euerlaſting,
is called by the woꝛd of God (as it is in deede)
the temple of the Loꝛde, and the houſe of God,
and that therefoꝛe the due reuerence thereof,
ſtirred vp in the heartes of the godly, by the co
ſideration of theſe true oꝛnamentes of the ſay
houſe of God, and not by any outwarde cere
nies oꝛ coſtly and gloꝛious deckyng of the ſay
houſe oꝛ temple of the Loꝛde, contrarye to t
whiche moſt manifeſt doctrine of the ſcriptur
& contrarie to the vſage of the pꝛimitiue Chu
which was moſt pure aud vncoꝛrupt, and co
trarye to the ſentences and iudgementes of t
moſt auncient learned & godlye Doctours of
Church (as hereafter ſhal appeare) the coꝛru
tion of theſe latter dayes, hath bꝛought into
Churche infinite multitudes of images, and
ſame, with other partes of the temple alſo, h
decked with golde and ſiluer, paynted with
lours, ſet them with ſtone & pearle, clothed th
with ſilkes and pꝛecious veſtures, phantaſ
vntruely that to be the chief decking and ado
ning of the temple oꝛ houſe of God, and that
people ſhould be the moꝛe moued to ỹ due re
rence of the ſame, if all coꝛners thereof were
rious, and glyſteryng with golde and pꝛeci
ſtones. Whereas in deede they, by the ſaide i
ges and ſuche gloꝛious decking of the temp
haue nothing at all pꝛofited ſuche as were
and of vnderſtandyng: but haue thereby gre
hurt the ſimple and vnwiſe, occaſionyng th
thereby to committ moſt hoꝛrible idolatrie. A
the couetous perſons, by the ſame occaſion, ſ
myn

ming to worſhip, and peraduenture worſhipping in deede, not onely the images, but alſo the matter of them golde and ſiluer, as that vice is of al others in the ſcriptures, peculierly called idolatry or worſhipping of images. Againſt the which foule abuſes and great enormities, ſhalbe alleaged vnto you: Firſt the auctoritie of Gods holy worde, aſwell out of the olde Teſtament, as of the newe. And ſecondlye the teſtimonies of the holy and auncient learned fathers and doctours out of theire owne workes and auncient hyſtoryes eccleſiaſticall, both that you maye at once knowe their iudgementes, and wythall vnderſtande what maner of ornamentes weare in the temples in the primatiue Church in thoſe tymes, whyche weare moſte pure and ſyncere. Thirdly the reaſons and argumentes made for the defence of images or idols, and the outragious decking of temples and Churches, with golde, ſyluer, pearle, and precious ſtone, ſhallbe confuted, and ſo this whole matter concluded. But leaſt anye ſhoulde take occaſion by the waye of doubting by wordes or names, it is thoughte good here to note firſt of all, that althoughe in common ſpeache we vſe to call the lykeneſſe or ſimilitudes of men or other thynges images, and not idols: yet the ſcriptures vſe the ſayd two wordes (idols and images) indifferently for one thynge alway. They be wordes of diuers tongues and ſoundes, but one in ſenſe and ſygnification in the ſcriptures. The one is taken of the Greeke worde εἴδωλον, an idoll, and the other of the Latting worde Imago an image, and ſo both vſed as

Ephe. 5.
Collo. 3.

English

Engliſhe termes in the tranſlatyng of ſcripture indifferently, accoꝛding as the Septuaginta in their tranſlation in Greke εἰδωλα, and Saint Hierome in his tranſlation of the ſame

1. Iohn.5

in Latin hath Simulachra, in Engliſhe, ima And in the newe Teſtament, that which Saint Jhon calleth εἰδωλον, Saint Hierome lyke tranſlateth Simulacrum, as in all other lyke ces of ſcripture vſually he doth ſo tranſlate.

Lib. de co rona mili tis.

Tertulian a moſt auncient doctour, and wel ned in both the tongues, Greke and Latin, pꝛetyng this place of Saint Jhon: Beware idols, that is to ſay (ſaieth Tertulian) of the ges them ſelues: The Latin woꝛdes whiche vſeth, be Effigies and Imago, to ſaye, an And therfoꝛe it foꝛceth not, whether in this ceſſe we vſe the one terme oꝛ the other, oꝛ together, ſeeyng they both (though not in mon Engliſhe ſpeache, yet in ſcripture) ſygn one thyng. And though ſome, to blynde eies, haue heretofoꝛe craftily gon about to them to be taken foꝛ woꝛdes of diuers ſignifi tion in matters of religion, and haue there vſually named the lykeneſſe oꝛ ſimilitude thyng ſet vp amongſt the heathen in their ples oꝛ other places to bee woꝛſhypped, an But the lyke ſimilitude with vs, ſet vppe in Churche, the place of woꝛſhippyng, they ca image, as though theſe two woꝛdes (idoll image) in ſcripture, dyd differ in pꝛopꝛietye ſenſe, whiche (as is afoꝛeſayde) differ one ſound and language, and in meaning be in de all one, ſpeciallye in the ſcriptures and ma

of religion. And our images also haue bene, and be, and if they be publiquely suffred in Churches and temples, euer wilbe also worshipped, and so idolatrie committed to them, as in the last parte of this Homilee, shall at large bee declared and proued. Wherefore our images in temples and Churches be in deede none other but Idols, as vnto the whiche idolatrie hath ben, is, and euer wilbe committed.

And first of all, the scriptures of the old Testament, condempning and abhorring alwell all idolatrie or worshipping of images, as also the very idols or Images them selues, specially in temples are so many and plentifull, that it were almost an infinite woorke, and to bee conteyned in no smale volume, to recorde all the places concerning the same. For when God had chosen to him selfe a peculier and speciall people from amongest all other nations that knewe not God, but worshipped ydols and fals gods: hee gaue vnto them certeine ordinaunces and lawes, to be kept and obserued of hys sayde people. But concerning none other matter did he geue either mo, or more earnest and expresse lawes to hys sayde people, then those that concerned the true worshippyng of hym, and the auoyding and flying of idols and images and idolatrie: for that, that bothe the sayde idolatrie is moste repugnaunt to the right worshipping of hym and hys true glorye aboue all other vyces, and that hee knewe the proneneſſe and inclination of mans corrupt kynde and nature, to that most odious

and

and abhominable vice. Of the which ordyn-
nes and lawes so geuen by the Lorde to hys pe-
ple concernyng that matter, I wyll rehearse
alleage some that be moste speciall for thys pu-
pose, that you by them may iudge of the rest.

In the fowerth Chapter of the booke na
Deuteronomie, is a notable place, and most w
thy with all diligence to be marked, whiche
Deut.4. gynneth thus: And nowe Israel heare the co-
Nu.23. maundementes and iudgements which I te
thee (sayeth the Lorde) that thou dooyng th
mayest lyue, and enter & possesse the lande wh
the Lorde God of your fathers wyll geeue
Yee shall put nothyng to the woorde which
speake to you, neyther shall yee take anye thy
from it. Keepe ye the commaundementes of
Lorde your God, which I commaund you. A
by and by after, hee repeateth the same sente
three or fower tymes, before he come to the m
ter that he would specially warne them of, a
were for a preface, to make them to take the b
ter heede vnto it. Take heede to thy selfe (say
he) and to thy soul, with al carefulnes, least th
forgettest the thynges wyche thyne eyes ha
seene, and that they go not out of thy hearte
the dayes of thy life, thou shalt teach them to
children and nephues, or posteritie. And shor
after: The Lorde spake vnto you out of the m
dle of fire, but you heard ỹ voyce or sound of
woordes, but you dyd see no fourme or shape
all, And by and by followeth: Take heede th
fore diligently vnto your soules, you sawe n
maner of image in the day in the which the Lo
spak

spake vnto you in Horeb, out of the myddest of the fyre, lest peraduenture, you being deceaued, shoulde make to your selues any grauen image, or lykenesse of man or woman, or the likenesse of any beaste whyche is vppon the earth, or of the birdes that flye vnder heauen, or of any crepyng thing that is moued on the earth, or of the fishes that do continue in the waters: lest peraduenture thou lyfting vp thine eyes to heauen, do see the sunne and the moone, and the starres of heauen, and so thou being deceaued by errour, shouldest honour and worship them, whiche the Lord thy God hath created to serue all nations that be vnder heauen. And agayne: Beware that thou forget not the couenaunt of the Lorde thy God, whych he made wyth thee, and so make to thy selfe anye carued image of them whiche the Lorde hath forbidden to be made: For the Lord thy God is a consumyng fyre, and a ielous God. If thou haue chyldren and nephues and do tary in the lande, and beynge deceaued doe make to your selues any similitude, doynge euyll beefore the Lorde your God, and prouoke hym to anger: I do this day call vppon heauen and earth to wytnesse, that ye shall quickly perysshe out of the lande whiche you shall possesse, you shall not dwell in it anye long tyme, but the Lorde wyll destroye you, and wyll scatter you amongest all nations, and ye shall remayne but a verye fewe amongest the nations, whyther the Lorde wyll leade you awaye, and then shall you serue Gods which are made with mannes handes, of wood and stone, whiche see not, nor heare not, neyther

eate

eate, nor smell, and so foorthe. Thys is a note
Chapter, and intreateth almoste altogether
this matter. But because it is to lõg to wr
the whole, I haue noted you certaine pryn
poyntes out of it. Fyrste, howe earnestly and
he calleth vpon them to marke & to take hee
that vpon the peril of their soules, to the ch
which he geueth them. Then, howe hee fo
deth by a solempne & long rehersal of al thy
in heauen, in earth, and in the water, any
or lykenes of any thyng at all to be made. T
ly, what penalty and horrible destruction, h
lemply with inuocation of heauen and earth
recorde, denounceth and threatneth to thẽ, t
children and posteritie, if they contrarye to
commaundement, do make or worshippe
images or similitude, which he so straightly
forbidden. And whẽ they, this notwithstand
partlye by inclination of mans corrupte na
moste prone to idolatrie, and partely occasi
by the Gentylles and Heathen people dwel
about them, who weare idolaters, dyd fa
the makyng and woorshyppyng of Imag
GOD according to hys woorde, brought
pon them all those plagues whyche hee th
ned them with, as appeareth in the booke
the kinges and the Chronacles, in sundrye
ces at large. And agreable hereunto are m
other notable places in the olde Testament
Deuteronomie. xxvii. Cursed bee he that
keth a carued image, or a cast or moulten ima
whiche is abomination before the Lorde,
worke of the artificers hand, and setteth it by

a ſecret corner, and all the people ſhall ſay Amen.
Reade the .xiii. and .xiiii. Chapters of the booke of wiſedome concernyng idols or images, howe they be made, ſet vp, called vpon, and offered vnto, and howe hee prayſeth the tree whereof the gybbet is made, as happy, in compariſon to the tree that an image or idoll is made of, euen by theſe very wordes: Happye is the tree wherethrough righteouſneſſe commeth, (meanyng the gybbet) but curſed is the idoll that is made with handes: yea, both it, and he that made it, and ſo foorth. And by and by he ſheweth howe that the thynges which were the good creatures of God before (as trees or ſtones) when they be once altered and faſhioned into images to bee worſhipped, become abhomination, a temptation vnto the ſoules of men, and a ſnare for the feete of the vnwiſe. And whye? the ſeekyng oute of images, is the beginning of whoredome (ſaieth he) and the bringyng vp of them, is the deſtruction of life: for theye weare not from the begynnyng, neither ſhall they continue for euer. The welthy idleneſſe of men hathe founde them oute vppon earthe, therefore ſhall they come ſhortlye to an ende, and ſo foorth to the ende of the Chapter, conteynyng theſe poyntes: Howe idols or images weare firſt inuented, and offered vnto, how by an vngracious cuſtome theye weare eſtablyſhed, howe tyrauntes compel men to worſhyppe them, howe the ignorant and the common people are deceaued by the cunnyng of the woorkeman and the bewtye of the image to do honour vnto it, and ſo to erre from the knowledge of

God, and of other great & many mischiefes that come by images. And for a conclusion hee saieth that the honouring of abhominable images, is the cause, the beginning, and ende of all euyll, and that the worshippers of them be either mad or most wicked. See & view the whole Chapter with diligence, for it is worthy to be well considered, specially that is written of the deceauing of the simple and vnwyse common people by idolles and images, and repeated twise or thrise lest it shoulde be forgotten. And in the Chapter folowyng bee these wordes: The payntyng of the picture and carued image wyth dyuers colours, inticeth the ignoraunt so, that hee honoureth and loueth the picture of a dead image that hath no soule. Neuertheless, they that loue such euill thinges, they that trust in them, they that make them, they that fauour them, and they that honour them, are all woorthy of death, and so foorth.

Sapi.15

In the booke of Psalmes, the prophete curseth the image honourers in diuers places. Confounded be all they that worship caruen images, and that delyght or glorie in them. Lyke be they vnto the images that make them, and all they that put their trust in them.

Psal.96
Psal.115
and.134

And in the prophete Esay, sayeth the Lorde: Euen I am the Lorde, and this is my name, and my glorie wyll I geeue to none other, neyther my honour to grauen Images. And by and by: Let them be confounded wyth shame that trust in idolles or images, or saye to them you are our Gods. And in the .xl. Chapter, &

Esai.42

Esai.11

ter he hath ſet fooꝛthe the incompꝛehenſible maieſtye of God, he aſketh to whom then wyll yee make God lyke? Oꝛ what ſimilitude wyll ye ſet vp vnto hym? Shall the Caruer make hym a carued image? And ſhall the Goldeſmyth couer hym with golde, and caſte hym into a fourme of ſyluer plates? And foꝛ the pooꝛe man, ſhall the image maker frame an image of tymber, that hee maye haue ſomewhat to ſette vp alſo? And after this hee cryeth out: O wꝛetches, hearde ye neuer of this? Hath it not beene pꝛeached vnto you ſince the begynnyng? and ſo fooꝛthe, howe by the creation of the wooꝛlde, and the greatneſſe of the wooꝛke, they myghte vnderſtande the maieſtye of God, the creatour and maker of al, to be greater, then that it ſhould bee exꝛpreſſed oꝛ ſette fooꝛth in anye image oꝛ bodylye ſimilitude? And beſides this pꝛeachyng, euen in the law of God written with his owne fynger (as the ſcripture ſpeaketh) and that in the firſte table, and the begynnyng thereof, is thys doctryne afoꝛeſayde agaynſt images (not bꝛieflye touched) but at large ſet fooꝛth and pꝛeached, and that wyth denunciation of deſtruction to the contempners and bꝛeakers of thys lawe, and theire poſteritie after them. And leaſt it ſhoulde yet not bee marked, oꝛ not remembꝛed, the ſame is wꝛitten and repoꝛted, not in one, but in ſundꝛye places of the wooꝛde of God, that by ofte readyng and hearyng of it, wee myght once learne and remember it, as you alſo heare daylye readde in the Churche, God ſpake theſe wooꝛdes and ſayde, I am the Looꝛde thy God. Thou ſhalte haue none

Exod. 20.

Exod. 20.
Leuit. 19
Deut. v.

other Gods but me. Thou shalt not make to thy selfe any grauen image, nor the likenesse of anye thing that is in heauen aboue, or in the earth beneath, nor in the water vnder the earth, thou shalt not bow downe to them, nor worship them, For I the Lord thy God am a gelous God, and visite the sinne of the fathers vpon the chyldren, vnto the thirde and fourth generation of them that hate me, and shew mercie vnto thousandes, in them that loue me and kepe my commaundementes. All this notwithstanding, neyther coulde the notablenesse of the place, beyng the verye beginning of the liuing Lordes lawe, make vs to marke it, nor the playne declaration by recountyng of all kynde of similitudes, cause vs to vnderstande it, nor the oft repeatyng & reportyng of it in diuers and sundry places, the oft readyng & hearing of it coulde cause vs to remember it, nor the dread of ỹ horrible penaltie to our selues, our childzen and posteritie after vs, feare vs from transgressing of it, nor the greatnesse of the rewarde to vs & our childzen after vs, moue vs any thing to obedience, and the obseruing of this the Lordes great lawe: But as though it had ben writtẽ in some corner, and not at large expressed, but briefely and obscurely touched, as thoughe no penaltie to the transgressers, nor reward to the obedient, had ben adioyned vnto it, lyke blynde men without all knowledge and vnderstanding, like vnreasonable beastes, wythout dread of punishment or respect of rewarde, haue diminished and dishonored the hygh maiestie of the liuing God, by the baseneſſe and vyleneſſe of

sundry

ſundry & dyuers images of dead ſtockes, ſtones, and mettals. And as the maieſty of God, whom wee haue lefte, forſaken, and diſhonoured, and therefore the greatneſſe of our ſinne and offence againſt hys maieſtie cannot be expreſſed: So is the weakeneſſe, vyleneſſe, and fooliſheneſſe in deuice of the images (whereby wee haue diſhonoured him) expreſſed at large in the ſcriptures, namely the Pſalmes, the booke of wiſdome, the Prophete Eſaias, Ezechiell, and Baruch, ſpecially in theſe places and Chapters of them. Pſal. Cxv. and Cxxxiiii. Eſay. xl. and. xliiii. Ezechiell. vi. Wiſedome. xiii. xiiii. xv. Baruch. vi. The which places, as I exhort you often and diligently to reade, ſo are they to long at thys preſent to be rehearſed in an Homilee. Notwithſtanding, I will make you certeine briefe or ſhorte notes out of them, what they ſay of theſe idols or images. Firſte, that they be made but of ſmall peeces of wood, ſtone, or mettall, and therefore they cannot be anye ſimilitudes of the greate maieſtie of God, whoſe ſeate is heauen, & the earth his footſtoole. Secondaryly, that they be dead, haue eyes and ſee not, handes and feele not, feete and cannot go &c. and therefore they cannot bee fitte ſimilitudes of the lyuyng God. Thirdely, that they haue no power to do good nor harme to others, though ſome of them haue an axe, ſome a ſwoorde, ſome a ſpeare in theire handes, yet do theeues come into their Temples and robbe them, and they cannot once ſturre to defende them ſelues from the theeues: nay if the Temple or Churche bee ſet a fyre, that their

Places of the Scripture againſt idols or images

pryestes can runne awaye and saue them selues, but they cannot once moue, but tarrye styll lyke blockes as they are, and be burned, and therfore they can bee no meete figures of the puissaunt and myghtye GOD, who alone is able both to saue hys seruauntes, and to destroye hys enemies euerlastingly. They bee trimly deckte in Golde, Syluer, and Stone, aswell the images of men, as of womẽ, like wanton wenches (saith the pryophete Baruche) that loue paramours, and therefore can they not teache vs nor our wyues and daughters, any sobernesse, modestie, and chastitie. And therefore although it is nowe commonlye sayde that they bee the laye mennes bookes, yet wee see they teache no good lesson, neither of GOD, nor godlynesse, but all errour and wyckednes. Therefore GOD by his word, as he forbiddeth any idols or images to be made or set vp: so doth hee commaunde, suche as wee finde made and set vp, to be pulled down, broken and destroyed.

Baruc.6

Num.23

And it is written in the booke of Numbers, the. xxiii. Chapter, that there was no idoll in Jacob, nor there was no image sene in Israell, and that the Lorde God was with that people. Where note, that the true Israelites, that is, the people of GOD, haue no images among them, but that God was wyth them, and that therefore theire enemies cannot hurt them, as appeareth in the processe of that Chapter. And as concernyng images alreadye sette vp, thus sayth the Lorde in Deuteronomie: Ouerturne theire aulters and breake them to peeces, cutte

Deut.7. & 12.

downe

downe theire groues, burne theire images: for thou arte an holye people vnto the Lorde. And the ſame is repeated more vehemently againe in the twelfth Chapiter of the ſame booke. Heare note, what the people of Godde ought to doe to images where they fynde them. But leaſt any pryuate perſons, vppon colour of deſtroying of images, ſhould make any ſturre or diſturbaunce in the common wealth, it muſte alwaies bee remembred, that the redreſſe of ſuche publique enormities appertayneth to the Magiſtrates and ſuche as be in aucthoritie onelye, and not to pryuate perſones, and therefore the good kynges of Juda, Aſa, Ezechias, Joſaphat, and Joſias, are hyghly commended for the breaking downe and deſtroying of the alters, idols, and images. And the ſcriptures declare that they, ſpecyallye in that poynt, dyd that whych was right before the Lorde. And contrarywyſe, Hieroboam, Achab, Joas, and other prynces, whiche eyther ſette vp or ſuffered ſuche aulters or images vndeſtroyed, are by the worde of God reported to haue done euyll before the Lorde. And yf anye, contrarye to the commaundement of the Lorde, wyll needes ſette vp ſuch aulters or images, or ſuffer them vndeſtroyed amongſt them, the Lord hym ſelfe threatneth in the fyrſt Chapter of the booke of Numbers, and by hys holye prophetes, Ezechiel, Micheas, and Abacuc, that hee wyll come hym ſelfe and pull them downe: And howe hee wyll handle, puniſhe, and deſtroy the people that ſo ſet vp, or ſuffer ſuche aulters, images, or idols vndeſtroyed, he denounceth by

3.Reg.16. 2.Par.14. 15.31.

Num.1.

Ezech, 6 his prophete Ezechiell on thys maner: I my selfe (sayth the Lorde) wyll bryng a swoord ouer you, to destroy your hygh places, I wyll caste downe your aulters, and breake downe your images, your slayne men wyll I lay before your gods, and the dead karcases of the chyldren of Israell wyll I caste before theire Idolles, your bones wyll I strowe rounde about your aulters and dwellyng places, your Cities shalbee desolate, the hyll Chappelles layde waste, your aulters destroyed and broken, your goddes cast downe and taken awaye, your Temples layde euen with the grounde, your owne woorkes cleane rooted out, your slayne menne shall lye amongst you, that ye may learne to knowe howe that I am the Lord, and so foorth to the Chapters end, worthy with diligence to be read: that they that be neare, shall perish with the swoorde, they that bee farre of, with the pestilence, they that flye into holdes or wildernesse, wyth hunger: And yf anye be yet left, that they shalbee caryed away prisoners to seruitude and bondage. So that yf eyther the multitude, or playneness of the places might make vs to vnderstande, or the earnest charge that GOD geueth in the sayde places moue vs to regarde, or the horrible plagues, punyshementes, and dreadefull destruction threatned to suche worshipers of Images or idols, setters vp, or mainteyners of them, myght ingender anye feare in our heartes, we woulde once leaue and forsake this wickednes, beyng in the Lordes syght so greate an offence and abhomination. Infinite places almoste

myght

might be brought out of the ſcriptures of the old teſtament concerning this matter, but theſe fewe at this time ſhall ſerue for all.

You will ſay peraduenture theſe thinges pertayne to the Jewes, what haue we to doe wyth them? In deede they pertayne no leſſe to vs Chriſtians, then to them. For if wee be the people of GOD, howe can the worde and lawe of GOD not appertaine to vs? Saint Paul alleaging one texte out of the olde Teſtament, concludeth generallye for other Scriptures of the olde Teſtament aſwell as that, ſaiyng: Whatſoeuer is written before (meaning in the olde teſtament) is written for our inſtruction: whiche ſentence is moſte ſpeciallye true of ſuche wrytinges of the olde Teſtament as conteyne the immutable lawe and ordinaunces of God, in no age or time to be altered, nor of anye perſons of any nations or age to be diſobeyed, ſuche as the aboue rehearſed places be. Notwithſtanding, for your further ſatiſfiyng herein, accordyng to my promiſe, I will out of the ſcriptures of the newe Teſtament or Goſpell of our Sauiour Chriſte, likewiſe make a confirmation of the ſayde doctrine againſt idols or images, & of our duitie concerning the ſame. Rom. 15

Firſt the ſcriptures of the newe Teſtament do in ſundry places make mencion with reioycyng, as for a moſt excellent benefite and gyft of God, that they whiche receaued the faith of Chriſte, were turned from their dumb and dead images, vnto the true & lyuing God, who is to be bleſſed for euer: namely in theſe places, the xiiii. & xvii.

of

of the Actes of the Apostles, the. xi. to the Romaines, the first Epistle to the Corinthians the xii. Chapter, to the Galathians the. iiii. and the first to the Thessalonians, the first Chapter.

And in lykewise the sayde idols or images, and worshyppyng of them, are in the scryptures of the newe Testament by the spirite of God muche abhorred and detested, and earnestly forbydden, as appeareth both in the forenamed places, and also manye others besides, as in the. vii. and. x. of the Actes of the Apostles, the firste to the Romaines, where is set foorth the horrible plague of idolaters, geuen ouer by god into a reprobate sense, to worke al wyckednesse and abhominations not to be spoken, as vsually spirituall & carnall fornication go together.

In the first Epistle to the Corinthians the fifth Chapter, wee are forbydden once to keepe company, or to eate & drinke with suche as bee called brethren or Christians that do worshyp images. In the fifth to the Galathians, the worshippyng of images is numbred amongst the woorkes of the flesshe. And the first to the Corinthians the tenth, it is called the seruice of deuils, & that such as vse it shalbe destroyed. And in the vi. Chapter of the saide Epistle and the fifth to the Galathians, is denounced, that such image worshippers shall neuer come into the inherytaunce of the kingdome of heauen. And in sundry other places is threatned, that the wrathe of God shall come vpon all such. And therfore S. John in his Epistle exhorteth vs as his deare childzen to beware

1. Iohn. 5

i. Cor. 10.

of images. And saint Paule warneth vs to flee

from

from the worſhippyng of them yf we bee wyſe, that is to ſaye, yf wee care for health and feare deſtruction, yf wee regarde the kyngdome of God and lyfe euerlaſting, and dread the wrathe of God & euerlaſting dampnation. For it is not poſſible that we ſhoulde bee worſhippers of images, and the true ſeruauntes of God alſo, as S. Paul teacheth, the ſeconde to the Corinthians the.vi. Chapter, affirming expreſſely that there can be no more conſent or agreement betwene ỹ temple of God (which all true Chriſtians bee) & images, then betweene righteouſneſſe and vnrighteouſneſſe, betwene lyght and darkneſſe, betweene the faythfull and the vnfaythfull, or betwene Chriſt and the deuyll. Which place enforceth both that we ſhoulde not worſhyp images, and that we ſhould not haue images in the temple, for feare and occaſion of worſhippyng them, though they bee of themſelues thinges indifferent: For the Chriſtian is the holye Temple and lyuely image of God, as the place well declareth, to ſuch as will reade and weigh it. And where as all godly men dyd euer abhorre that any knelyng and worſhipping or offering ſhould be vſed to them ſelues when they were alyue (for that it was the honour due to God onely) as appeareth in the Actes of the Apoſtles by Saint Peter forbiddyng it to Cornelius, and by Saynt Paul and Barnabas forbidding the ſame to the citezens in Liſtra: Yet wee lyke mad men fall down before the dead idols or images of Peter and Paule, and geue that honour to ſtockes and ſtones, which they thought abhominable to bee

Act.10

Act.14

geuen

geuen to them selues being alyue. And the good angell of God, as appeareth in the booke of S. Johns reuelation, refused to bee kneeled vnto, when that honour was offred him of John: Beware (saith the angell) that thou do it not, for I am thy felowe seruaunt. But the euyll angell Satan, desireth nothyng so much as to bee kneled vnto, and thereby at once both to robbe God of his due honour, and woorke the dampnation of suche as make him so lowe curtesie, as in the storie of the Gospell appeareth in sundry places. Yea, and hee offered our Sauiour Christe all earthly goodes, on the condition that he would kneele downe and worship hym. But our Sauiour repelleth Satan by the Scriptures, saying, it is written: Thou shalt worshyppe thy Lorde God, and him alone shalt thou serue. But we by not worshipping and seruyng God alone (as the Scripures teacheth vs) and by worshippyng of ymages, contrary to the scriptures plucke Satan to vs, and are readye without warde to folowe hys desire: yea, rather than fayle, wee wyll offer hym gyftes and oblations to receaue our seruyce. But let vs brethren, rather folowe the counsell of the good aungell of GOD, then the suggestion of subtyll Satan that wicked angell and olde Serpent: Who according to the pryde whereby hee first fell, tempteth alwaye by suche sacriledge to depriue God (whom he enuieth) of his due honour: and (because his owne face is horrible and vgly) to conuey it to him selfe, by the mediation of gylte stockes and stones, and withall to make vs the

Mat.4
Luk.4

enemies

enemies of God, and his owne ſuppliantes and ſlaues, and in the ende, to procure vs for a reward euerlaſting deſtruction and dampnation. Therfore aboue all things, if we take our ſelues to be Chriſtians in deede (as we bee named) let vs credite the worde, obey the lawe, and folowe the doctrine and example of our Sauiour and maiſter Chriſte, repelling Satans ſuggeſtion to idolatrie and worſhipping of images, according to the trueth alleaged & taught out of the Teſtament & Goſpell of our ſayd heauenly doctour & ſcholemaiſter Jeſus Chriſte, who is God to be bleſſed for euer. Amen.

¶ The ſecond part of the Homilee againſt perill of Idolatrie.

YOu haue hearde (welbeloued) in the firſt parte of this Homilee, the doctrine of the word of god againſt idols & images, againſte idolatrie & worſhiping of images, take out of the Scriptures of the olde Teſtament & the newe, and confirmed by the examples alwell of the Apoſtles, as of our Sauiour Chriſte hym ſelfe. Nowe, although our Sauiour Chriſte taketh not or nedeth not anye teſtimonye of men, and that whiche is once confirmed by the certeintie of his eternall trueth, hath no more neede of the confirmation of mans doctrine and writinges, then the bryght ſunne at noone tyde hath neede of

of the light of a litle candle to put away darknes and to encrease his light: Yet for youre further contentation, it shal in this seconde parte bee declared (as in the begynnyng of the first part was promised) that this truethe and doctrine concernyng the forbyddyng of images and worshyppyng of them, taken out of the holye scriptures alwel of the olde Testament as the newe, was beleued and taught of the olde holy fathers and most auncient learned doctour, and receaued in the olde primatiue Churche, whiche was most vncorrupt and pure. And this declaration shalbe made out of the sayde holye doctours owne wrytynges, and out of the auncient histories ecclesiasticall to the same belonging.

Lib. contra coronandi morem.

Tertulian, a moste auncient writer and doctour of the Churche, who lyued aboute one hundred and threescore yeres after the death of oure Sauiour Christe, both in sundry other places of his workes, and speciallye in hys booke wrytten against the manner of crownyng, and in another litle treatise, entituled of the souldiers crowne or garlande, doth moste sharplye and vehemently write and inuey agaynst images or idolles. And vpon S. Jhons wordes, the first Epistle and .5. Chapter, sayth thus. Saint Jhon (saith he) deeplye considering the matter, saith: My lytle children, kepe your selues from images or idolles. Hee sayth not nowe, kepe your selues from idolatrie, as it weare from the seruice and worshyppyng of them: but from the images or idolles themselues, that is, from the verye shape and likenes of them. For it were an vnworthy thyng

1. Iohn. 5

that the image of the lyuing God, ſhould become the image of a dead idoll. Do not you thinke, thoſe perſons which place images and idoles in Churches and Temples, yea, ſhrine them euen ouer the Lordes Table, euen as it were of purpoſe to the worſhipping and honouring of them, take good heede to either S. Johns counſell or Tertullians? For ſo to place images and idols, is it to kepe them ſelues from them, or els to receaue and imbrace them?

Clemens in his booke to James brother of the Lord, ſaith: What can be ſo wicked or ſo vnthankefull, as to receaue a benefite of God, and to geue thankes therfore vnto ſtockes & ſtones? Wherefore awake ye, & vnderſtand your health, for God hath neede of no man, nor requireth anie thing, nor can be hurt in any thing. But wee bee they whiche are either holpen or hurte, in that we be thankfull to God, or vnthankfull. Lib. 5. ad Iacob. domini.

Origenes in his booke againſt Celſus, ſayeth thus: Chriſtian men and Jewes, when they heare theſe wordes of the law (Thou ſhalt feare the Lord thy God, & ſhalt not make any image) doe not onelye abhorre the Temples, aulters, and images of the gods: but yf neede bee, wyll rather dye then they ſhoulde defyle them ſelues with any impietie. And ſhortlye after he ſayeth: In the common wealth of the Jewes, the caruer of idols and image maker, was caſt farre of and forbidden, leaſt they ſhould haue anye occaſion to make images, whiche myght plucke certayne foolyſhe perſons from God, and turne the eyes of theyre ſoules to the contemplation of

eart hly

earthly thynges. And in another place of the same booke: It is not onely (sayeth he) a mad & frantike part to worship images, but also one to dissemble or wink at it. And a man may know God and his onely sonne, and those whiche have had such honour geuen them by God, that they be called Gods: But it is not possible that any should by worshipping of images get anye knowledge of God.

Athanasius in his booke agaynst the gentyles hath these wordes: Let them tell I praye you howe God may be knowen by an image. If it be by the matter of an image, then there needeth no shape or fourme, seyng that God hath appeared in all materiall creatures whiche do testifie his glorie. Nowe yf they say he is knowen by the fourme or fashion: is he not better to be knowen by the lyuyng thynges them selues, whose fashions the images expresse? For of suertie, the glorye of God should be more euidentlye knowen yf yt weare declared by reasonable and lyuyng creatures, rather then by deade and vnmouable images. Therefore when yee do carue or paynt images, to the ende to know God therby, surely yee do an vnworthy and vnfitte thyng. And in another place of the same booke he saeyth: The inuention of images came of no good, but of euyll, and whatsoeuer hath an euyll begynnyng can neuer in any thyng be iudged good, seyng it is altogether naught. Thus farre Athanasius a very auncient, holy, & learned Byshop & doctor who iudgeth both the first beginning & the end and altogether of images or idols, to be naught.

Lactan

Lactantius likewise an olde and learned wryter in his booke of the Origine of errour, hath these wordes: God is aboue man, and is not placed beneath, but is to bee sought in the highest region, wherfore there is no doubt, but that no religion is in that place wheresoeuer any image is. For if religion stande in godly thinges (and there is no godlynesse but in heauenly thinges) then bee images without religion. These bee Lactantius wordes, who was aboue. xiii. hundreth yeares ago, and within three hundreth yeres after our sauiour Christe. Lib. 2. cap. 16.

Cirillus an olde & holy doctour, vppon the Gospell of Saint John hath these wordes: Many haue left the creatour, and haue worshipped the creature, neyther haue they bene abashed to saye vnto a stocke: thou art my father, & vnto a stone: thou begottest me. For many, yea almost all (alas for sorowe) are fallen vnto suche folly, that they haue geuen the glorie of deitie or Godhead to thinges without sence or feeling.

Epiphanius Byshop of Salamine in Cipres, a verye holye and learned man, who lyued in Theodosius the Emperours tyme, about three hundreth and ninetie yeares after our Sauiour Christes ascention, writeth this to John Patriarke of Hierusalem: I entred (sayeth Epiphanius) into a certeyne Churche to praye, I founde there a lynnen cloth hangyng in the Churche doore, paynted, and hauyng in it the image of Christ, as it were, or of some other Saint (for I remember not well whose image it was) therefore when I did see the image of a man hanging

in the Church of Christe, contrary to thauctoritie of the scriptures, I dyd teare it, and gaue councell to the keepers of the Churche, that they should winde a poore man that was dead, in the sayde cloth, and so bury hym. And afterwarde the same Epiphanius sendynge another vnpainted cloth for that paynted one whyche hee had torne, to the sayde Patriarche, wryteth thus: I pray you wyll the elders of that place to receaue thys clothe whyche I haue sente by this bearer, and commaunde them that from henceforth no such paynted clothes, contrarye to our religion, be hanged in the Churche of Christe. For it becommeth your goodnes rather to haue this care that you take away such scrupulositie, whiche is vnfitting for the Churche of Christe, and offensiue to to the people commytted to youre charge. And this Epistle, as worthy to be read of many dyd Saynt Jerome hymselfe translate into the Latyn toungue. And that yee may know that Saint Jerome had this holy and learned bishop Epiphanius in most high estimatiō, and therefore dyd translate this Epistle, as a wrytyng of authoritie: heare what a testimony the said Saint Jerome geueth him in another place in this treatie against the errours of Jhon Byshop of Jerusalem, where he hath these wordes: Thou hast (saith Saint Jerome) Pope Epiphanius, who doth openlye in his letters call thee an heritike. Surely thou art not to be preferred before him neyther for age nor learnyng, nor godlynesse of lyfe, nor by the testimonye of the whole worlde. And shortelye after in the same treatie saying

All notable Bishoppes were thā called Popes.

Saint Jerome: Biſhop Epiphanius was euer of ſo great veneration and eſtimation, that Valens the Emperour, who was a greate perſecutour, dyd not once touche hym. For heretickes beyng prynces, thought it theire ſhame if theye ſhoulde perſecute ſuche a notable man. And in the tripartite eccleſiaſticall hyſtorie, the.ix. booke and xlviii. Chapter, is teſtyfied, that Epiphanius. beyng yet aliue dyd worke miracles, and that after his death, deuils being expelled at hys graue or tombe, dyd roze. Thus you ſee what auctoritye Saynt Jerome and that moſte auncyent hyſtorie, geue vnto the holy and learned Byſhop Epiphanius, whoſe iudgement of images in churches and temples, then beginning by ſtealthe to crepe in, is worthy to be noted. Lib. 9. cap. 48.

Firſt, he iudged it contrary to Chriſtian religiõ and the aucthoritie of the ſcriptures, to haue any images in Chriſtes Churche. Secondly hee reiected not onely carued, grauen, and moulten images, but alſo paynted images out of Chriſts Churche. Thyrdly, that hee regarded not whether it were the image of Chriſte, or of any other Saint, but beyng an image, woulde not ſuffer it in the Churche. Fowerthly that hee dyd not onely remoue it out of the Churche, but wyth a vehement zeale tare it a ſunder, and exhorted that a corſe ſhould be wrapped and buryed in it, iudgyng it meete for nothyng but to rotte in the earth, folowyng herein the example of the good kyng Ezechias, who brake the braſen ſerpent to peeces, and burned it to aſhes, for that idolatrye was committed to it. Laſt of al, that Epiphanius

thingeth it the duetye of vigilant Biſhoppes, t
be carefull that no images bee permitted in t
Churche, for that they be occaſion of ſcruple a
offence to the people committed to their charg
Now whereas neyther Saint Jerome who
tranſlate the ſayde Epiſtle, nor the aucthours
that moſt auncient hiſtorie eccleſiaſticall tryp
tite (who do moſt highly commẽd Epiphanius
is aforeſayde) nor no other godly or learned B
ſhop at that tyme or ſhortly after, haue wryt
any thyng againſt Epiphanius iudgement conc
ning images: it is an euident proofe, that in th
dayes, which were about fower hundreth yer
after our ſauiour Chriſte, there were no imag
publiquely vſed and receaued in the Churche
Chriſte, whiche was then muche leſſe corrupt,
more pure then now it is.

And where as images began at that tyme
cretelye and by ſtealthe to creepe oute of priu
mens houſes into the Churches, and that fir
in paynted clothes and walles: ſuch Byſhops a
weare godlye and vigilant, when they eſpy
them, remoued them away, as vnlawful and c
trary to Chriſtian religion, as dyd here Epip
nius, to whoſe iudgement you haue not one
Saint Jerome the tranſlatour of hys Epyſt
and the writer of the Hyſtorie tripartite, but al
all the learned and godly Byſhops and Clarke
yea and the whole Churche of that age, and
vpwarde to our ſauiour Chriſtes tyme, by t
ſpace of about fower hundreth yeres, cõſenty
and agreeyng. This is written the more large
of Epiphanius, for that oure image mayntey
no

nowe a dayes, ſeyng them ſelues ſo preſſed with this moſt playne and earneſt act and writyng of Epiphanius, a Byſhop and doctour of ſuche antiquitie, holyneſſe, and aucthoritie, labour by all meanes (but in vayne againſt the trueth) eyther to proue that this Epiſtle was neyther of Epiphanius wrytyng, nor Saint Jeromes tranſlation: eyther yf it bee, ſay they, it is of no greate force, for this Epiphanius, ſay they, was a Jew, and being conuerted to the Chriſtian fayth, and made a Byſhoppe, retayned the hatred whyche Jewes haue to images ſtill in his mynde, and ſo dyd and wrote agaynſt them as a Jewe, rather then as a Chriſtian. O Jewiſhe impudencie and malice of ſuche deuyſers, it woulde bee proued, and not ſayde only, that Epiphanius was a Jew Furthermore concernyng the reaſon they make, I would admit it gladly. For yf Epiphanius iudgement agaynſt images is not to bee admitted, for that he was borne of a Jew an enemy to images, whiche bee Goddes enemies, conuerted to Chriſtes religion: then lykewyſe followeth it, that no ſentence in the old doctours and fathers ſundyng for imagys, ought to bee of any aucthoritie, for that in the primitiue Churche the moſte parte of learned wryters, as Tertulyan, Cipryan, Ambroſe, Auſten, and infinite others, weare of Gentiles (whyche bee fauourers and woorſhippers of images) conuerted to the Chryſtyan fayth, and ſo let ſomewhat ſlippe oute of theire pennes ſounding for images, rather as Gentiles than Chriſtians, as Euſebius in his Hiſtory eccleſiaſticall, and Saint Jerome ſayeth playnely,

that images came firste from the Gentiles to be Christians. And much more doth it followe, that the opinion of all the rablement of the popyshe Church, maintaining images, ought to be esteemed of small or no aucthoritie, for that it is no maruell that they whiche haue from their childhood ben brought vp amõgst images and idols, and haue dronke in idolatrie almoste wyth their mothers mylke, holde with images and idols, and speake and wryte for them. But in deede it woulde not bee so muche marked wheather they were of a Jew or a Gentile cõuerted to Christes religion that wryteth, as howe agreeablye or contraryly to Gods word he doth wryte, and how to credyte or discredite hym. Nowe what godly worde sayeth of idols and images, and the wicked shyppyng of them, you heard at large in the first part of this Homilee.

Saint ambrose in his treatie of the deathe of Theodosius the Emperour, saieth: Helene found the crosse and the tytle on it. Shee worshypped the kyng, and not the wood surely (for that is an ethnyshe errour, and the vanytie of the wycked) but shee worshypped hym that hanged on the crosse, and whose name was written in the title, and so forth. See both the godly Empresse fact and Saint ambrose iudgement at once. They thought it had been an heathenishe erroure and vanitye of the wicked, to haue worshypped the crosse it selfe whiche was embrewed wyth our sauiour Christes owne precious blood. And we fall downe before euerye crosse peece of tymber whiche is but an image of that crosse.

Saint

Saint Auguſtine, the beſt learned of all auncient doctours, in hys. xliiii. Epyſtle to Maximus ſayeth: Knowe thou that none of the dead, noꝛ any thyng that is made of god, is woꝛſhipped as God of the catholique Chriſtians, of whom ther is a Churche alſo in your towne. Note, that by Saint Auguſtine, ſuche as woꝛſhipped the dead oꝛ creatures, bee no catholique Chryſtians.

The ſame Saint Auguſtine teacheth in the. xxii. booke of the citie of God, the tenthe Chapter, that neyther temples oꝛ Churches ought to bee buylded oꝛ made foꝛ Martirs oꝛ Saints, but to God alone: and that there oughte no pꝛieſtes to be appointed foꝛ Martir oꝛ Saint, but to God onelye. The ſame Saint Auguſtine in his boke of the maners of the Catholique Churche, hath theſe woꝛdes: I knowe that many be woꝛſhyppers of tombes and pictures, I know that there be many that banquet moſt ryotouſlye ouer the graues of the dead, and geeuyng meate to dead carkaſes, do bury them ſelues vppon the buried; and attribute theire gluttonye and dꝛonkenneſſe to religion. See, hee eſteemeth woꝛſhypping of ſayntes tombes and pictures, as good religion as gluttonye and dꝛonkenneſſe, and no better at all. Saynt Auguſtine greatlye alloweth Marcus Varro, affirmyng that religion is moſte pure without images, and ſayeth him ſelfe, images be of moꝛe foꝛce to croken an vnhapy ſoule, then to teache and inſtruct it. And ſayeth further: Euery childe, yea euery beaſt knoweth that it is not God that they ſee. Wheꝛefoꝛe then dothe the holy ghoſt ſo often monyſhe vs of that whiche al men

Lib. 4. de Ciui dei cap. 43. In Pſal. 36. & 113.

men knowe? Whereunto Saint Auguſtine hym
ſelfe aunſwereth thus: For (ſayeth hee) whe
images are placed in temples, and ſet in hono
rable ſublimitie, and begin once to bee wor
ped, foorthwith breedeth the moſte vyle affec
on of errour. This is Saint Auguſtines iudg
ment of images in Churches: that by and by
they breede errour and idolatry. It would be
tedious to rehearſe al other places which migh
be brought out of the auncient doctours again
images and idolatrie. Wherefore we ſhall hold
our ſelfe contented with theſe fewe at this pre
ſent. Nowe as concerning Hiſtories eccleſiaſti
call, touching this matter, that you may know
why and when, and by whom images were fir
ſt vſed priuately, and afterwardes not only rece
ued into the Chriſtians Churches and temples
but in concluſion worſhipped alſo, and howe the
ſame was gayneſaide, reſiſted, and forbidden, a
well by godly Biſhoppes and learned doctours
as alſo by ſundry Chriſtian princes: I will bri
fly collect into a compendious Hiſtorie, ỳ whi
is at large and in ſundry places written by di
uers auncient writers and hiſtoriographers co
cerning this matter.

As the Iewes hauing moſte playne and ex
preſſe commaundement of God, that they ſhould
neither make nor worſhip any image (as it is a
large before declared) dyd notwithſtanding, by
the example of the Gentyles or heathen people
that dwelt about them, fall to the making of
images, and worſhipping of them, and ſo to the
committing of moſte abominable idolatrie, for
the

the which God by his holy prophetes doth moſt sharpely reproue and threaten them, and afterwarde did accompliſhe his sayde threatninges by extreme puniſhing of them (as is also aboue specified) Euen so some of the Christians in olde tyme, whyche were conuerted from worshypping of idols and false Gods, vnto the true liuyng God, and to our sauiour Jesus Christe, dyd of a certayne blynd zeale (and as men long accustomed to images) paynt or carue images of our sauiour Christe, his mother Marie, and of the Apostles, thynking that this was a poynt of gratitude and kyndneſſe towardes those by whome they had receaued the true knowlege of God, and the Doctrine of the Gospell. But these pictures or images came not yet into Churches, nor were not worshipped of a long time after. And leaſt you shoulde thinke that I do saye this of myne owne head onelye wythout aucthoritie, I alleage for mee Eusebius Byshop of Cesarea, and the moſt auncient aucthour of the eccleſiaſticall Hiſtorie, who lyued about the 330. yere of our Lord in Constantinus magnus dayes, and his sonne Constantius Emperours, in the seuenth booke of hys Hyſtorie eccleſiaſticall, the xiiii. Chapter, and Saint Jerome vppon the x. Chapter of the prophet Jeremie: who both expreſſely say, that the errours of Images (for so Saint Jerome calleth it) hath come in and paſſed to the Christians from the Gentyles, by an Heathenyshe vſe and custome. The cauſe and meanes Eusebius sheweth, saiyng: It is no marueil if they whiche being Gentyles before, and

dyd

did beleue, semed to offer this, as a gift vnto our sauiour, for the benefites whiche they had receaued of him. Yea and we do see now that images of Peter and Paule, and our sauioure hym selfe be made, and tables to bee paynted, whiche me thynke to haue beene obserued and kept indifferently by an Heathenishe custome. For the Heathen are wont so to honoure them whom theye iudged honour worthy, for that some tokens of olde men should be kept. For the remembraunce of posteritie, is a tokē of their honour that were before, and the loue of those that come after.

Thus farre I haue rehearsed Eusebius wordes. Where note ye, that both Saint Jerome and he agreeth hearein, that these images came in amongst Christian men by suche as weare Gentyles and accustomed to idols, and beyng conuerted to the fayth of Christe, retayned yet some remnauntes of gentylytie not throughlye purged: For Saint Jerome calleth it an errour manyfestlye. And the lyke example wee see in the

Actes. 15 Actes of the Apostles, of the Jewes, who when they were conuerted to Chryste, woulde haue brought in their circumcision (whereunto they were so long accustomed) with them, into Christes religion. With whom the Apostles (namelye Saint Paule) had muche ado for the staying of that matter. But of circumcision was lesse maruell, for that it came first in by Gods ordynaunce and commaundement. A man may most iustly wonder of images, so directly against gods holy worde and straight commaundement, how they should enter in. But images were not yet wor-

shypped

shypped in Eusebius tyme, nor publiquely set vp in Churches and temples, and they who priuate lye had them did erre of a certayne zeale, and not by malice. But afterwardes they crepte oute of priuate houses into Churches, and so bread fyrst superstition, and laste of all idolatrie amongst Christians, as hereafter shall appeare.

In the tyme of Theodosius and Martian Empe rours, who raigned about the yere of our Lord. 460. and 1100. yeres ago, when the people of the citie of Nola once a yere dyd celebrate the byrth daye of Saint Felix in the temple, and vsed to banquet there sumptuoullye, Pontius Paulinus Byshop of Nola caused the walles of the temple to bee paynted wyth stories taken oute of the olde Testament, that the people beholdyng and considering those pictures, might the better abstayne from to much surfeyting and ryot. And about the same time Aurelius Prudentius, a verye learned and Christiã poet, declareth how he did see paynted in a churche the hystorie of the passion of Saint Cassian a scoolemaister and martir, whom his owne scolers at the commaundement of the tiraunt, tormented wyth the prycking or stabbing in of theire poyntelles or brasen pennes into his body, and so by a thousand wounds and mo (as sayeth Prudentius) most cruelly slew him. And these were the first payntyngs in Churches that were notable of antiquitie. And so by thys example came in payntyng, and afterwarde images of tymber and stone, and other matter, into the Churches of Christians. Nowe and ye wil consider this beginning, men are not so ready to

woorshyp

worshyppe a picture on a wall, or in a wyndow, as an embossed and gylte image set wyth pearle and stone. And a proces of a storie, paynted with the gestures and actions of many persones, and commonly the summe of the storie written withall, hath another vse in it, then one dombe idoll or image standyng by it selfe. But from learning by paynted stories, it came by lytle and lytle to idolatrie. Whiche when godly men (aswel Emperours and learned Byshoppes, as others) perceaued, they commaunded that suche pyctures, images, or idols, should be vsed no more. And I wyll for a declaration therof, begin with the decree of the auncient Christian Emperours, Valens and Theodosius the seconde, who raigned about fower hundreth yeres after oure sauioure Christes ascention, who forbad that anye images shoulde be made or paynted pryuately. For certayne it is, that there was none in temples publiquely in theire tyme. These Emperours dyd wryte vnto the cappytaine of the army attendyng on the Emperours, after thys sorte: Valens and Theodosius Emperours, vnto the captayne of the armie. Whearе as we haue a diligent care to maynetayne the religion of God aboue, in all thynges: Wee wyll graunt to no man to set foorthe, graue, carue, or paynte the image of our sauioure Christe in colours, stone, or any other matter, but in what place soeuer it shalbe founde, wee commaunde that it bee taken away, and that all suche as shall attempte any thyng contrary to our decrees or commaundement herein, shall bee most sharpely punyshed.

Thys

This decree is written in the bookes, named Libri Auguſtales, the Emperial bokes, gathered by Tribunianus, Baſilides, Theophilus, Dioſcorus, & Satira, men of great aucthoritie and learnyng, at the cõmaundement of the Emperour Iuſtiniane, and is alleaged by Petrus Erinilus, a notable learned man, in the. ix. booke & nineth Chapter of his wozke entituled de honeſta diſciplina, that is to ſay, of honeſt learnyng. Heare you ſee what Chriſtian pzinces of moſt aunciẽt times decreed agaynſt images, whiche then began to creepe in amongſt the Chriſtians. Foz it is certayne that by the ſpace of thzee hundzeth yeares and moze, after the death of our ſauiour Chriſte, and beefoze theſe godly Emperours raigne, there were no images publiquely in Churches oz temples. Howe woulde the idolaters glozy, if they had ſo muche antiquitie and aucthozitie foz them, as is here agaynſt them?

Nowe ſhoztlye after theſe dayes, the Gothes, Vandales, Hunnes, and other barberous and wicked nations, burſt into Italie and all partes of the weſt countreys of Europe, with huge and mightie armies, ſpoyled all places, deſtroyed cyties, and burned Libzaries, ſo that learnyng and true religion went to wzacke and decayed incrediblie. And ſo the Byſhops of thoſe latter dayes beeyng of leſſe learnyng, and in the myddle of warres, takyng leſſe heede alſo then dyd the Biſhops afoze, by ignozaunce of Gods wozde, and negligence of Byſhops, and ſpecially barbarous pzinces, not ryghtlye inſtructed in true religyon, bearyng the rule, images came into the Churche

of

of Christe in the sayde west partes, where these barbarous people ruled, not nowe in paynted clothes onely, but embossed in stone, tymber, mettall, and other lyke matter, and weare not only set vp, but began to bee worshipped also. And therefore Serenus Byshop of Massile the heade towne of Gallia Narbonensis (nowe called the prouince) a godly and learned man, who was aboute sixe hundreth yeres after oure sauyoure Christe, seyng the people by occasion of images fal to most abominable idolatrie, brake to peeces all the images of Christe and Sayntes whiche were in that citie, and was therfore complayned vpon to Gregorie, the first of that name Byshop of Rome, who was the fyrst learned byshop that dyd alowe the open hauyng of images in Churches, that can be knowen by any wrytyng or historie of antiquitie. And vppon this Gregory do all image worshyppers at this day ground their defence. But as al thynges that be amysse, haue from a tollerable beginning growen worse and worse, tyll they at the last became vntollerable: So dyd thys matter of images. Fyrst, men vsed priuately stories paynted in tables, clothes, and walles. Afterwardes, grosse and embossed images priuately in their owne houses. Then afterwardes, pictures first, and after them embossed images began to creepe into Churches: learned and godly men euer speakyng agaynste them. Then by vse it was openlye mayntayned that they myght bee in Churches: but yet forbydden that they should be worshipped. Of whiche opinion was Gregorie, as by the sayde Gregories

Epistle

Epiſtle to the forenamed Serenus Biſhop of Maſſi le plainelye appeareth. Whiche Epyſtle is to be founde in the booke of the Epiſtles of Gregory, or Regiſter, in the tenth part of the fowerth Epiſtle, where he hath theſe wordes: That thou diddeſt forbid images to bee worſhipped, wee praiſe altogether, but that thou diddeſt breake thē, we blame. For it is one thyng to worſhyp the pycture and another thing by the picture of the ſtorie, to learne what is to be worſhipped. For that whiche ſcripture is to them that reade, the ſame doth picture perfourme vnto idiottes or the vnlearned, beholding, and ſo foorthe. And after a fewe wordes: therefore it ſhoulde not haue been broken, whiche was ſet vp, not to be worſhipped in Churches, but onely to inſtruct the mynds of the ignorant. And a lytle after, thus thou ſhouldeſt haue ſayde: If you wyll haue images in the Churche for that inſtruction whearefore they were made in olde tyme, I do permyt that they maye bee made, and that you maye haue them. And ſhewe them, that not the ſighte of the ſtorie, whiche is opened by the picture: but that worſhipping whiche was inconuenientlye geuen to the pictures, did miſlike you. And if any woulde make images, not to forbid them: but auoyde by al meanes to worſhip any image. By theſe ſentences taken here and there out of Gregories Epiſtle to Serenus (for it were to long to rehearſe the whole) ye may vnderſtand wherunto the matter was now come. vi. hundreth yeres after Chriſte: that the hauyng of images or pictures in the Churches, weare then mayntayned

in

in the west part of the worlde (for they were not so frowarde yet in the east Churche) but the worshipping of them was vtterlye forbydden. And you may withall note, that seeyng there is no grounde for woorshipping of images in Gregories writing, but a playne condempnation thereof: that suche as do worship images, do vniustly alleage Gregorie for them. And further, if images in the Churche do not teache men accordyng to Gregories mynde, but rather blynde them: it foloweth, that images shoulde not be in the Churche by his sentence, who onely woulde they should be placed there, to the ende that they might teache the ignoraunt. Wherefore, if it be declared that images haue ben and be worshipped, and also that they teache nothyng but errours and lyes (which shal by Gods grace hereafter bee done) I trust that then by Gregories owne determination, al images and image worshippers shalbe ouerthrowen. But in the meane season, Gregories aucthoritie was so great in all the west Churche, that by hys incouragement, men set vp images in all places: but their iudgement was not so good to consider why he would haue them set vp, but they fell all on heapes to manyfest idolatrie by woorshyppyng of them, whiche Bishop Serenus (not wythout iust cause) feared would come to passe. Now if Serenus his iudgement, thinking it meete that images whereunto idolatrie was committed, should be destroyed, had taken place, idolatrie had bene ouerthrowen: For to that which is not, no man committeth idolatrie. But of Gregories opinion, thynking

kyng that images might be ſuffered in churches ſo it were taught that they ſhould not bee wooꝛ-ſhipped: what ruine of religion and what myſ-chiefe enſued afterwarde to all chꝛiſtendome, ex-perience hath to our great hurt and ſoꝛowe pꝛo-ued. Firſt, bythe ſciſme ryſyng betwene the eaſt and the weſt Churche about the ſayde images. Nexte, by the deuiſion of the Empire into twoo partes by the ſame occaſion of images, to the great weakenyng of all chꝛiſtendome, whereby laſt of all, hath followed the vtter ouerthꝛowe of the chꝛiſtian religion and noble empire in Grece and all the eaſt partes of the woꝛlde, and the en-creaſe of Mahomets falſe religion, and the cruel dominion & tiranmie of the Saraſens & Turkes who do nowe hange ouer oure neckes alſo that dwell in the weſt partes of the woꝛlde, readye at all occaſions to ouerrunne vs. And all thys do we owe vnto our idols and images, and our ido-latrie in woꝛſhipping of them.

But nowe geue you eare a little to the pꝛoceſſe of the hyſtoꝛie, wherin I do much follow the hiſ-toꝛies of Paulus Diaconus, & others, ioined wyth Eutropius an old wꝛiter. Foꝛ though ſome of the aucthours were fauourers of images: yet doe they moſt playnely and at large pꝛoſecute the hiſ-toꝛies of thoſe tymes, whom Baptiſt Platina alſo in his hiſtoꝛie of Popes, as in the lyues of Con-ſtantine, and Gregorie the ſeconde, byſhoppes of Rome, and other places (where he entreateth of this matter) doth chiefly followe. After Grego-ries time, Conſtantine biſhop of Rome aſſembled a councell of biſhoppes in the weſt Churche, and

Eutrop.li. de rebus Rom.23

Platina in vitis-Con ſtantini & Grego. ii.

did condempne Philippicus then emperour, a
John bishop of Constantinople, of the here
the Monothelites, not without a cause in dee
but verye iustiye. When he hadde so done, by
consent of the learned about him, the saide Co
stantine Bishop of Rome, caused the images
the auncient fathers which had bene at those
councels which were alowed and receaued of
men, to be paynted in the entrie of saint Pet
Church at Rome. When the Greekes had kno
ledge hereof, they began to dispute and rea
the matter of images with the Latines, and h
this oppinion that images coulde haue no pl
in Christes Churche, and the Latines held
contrarie, & toke parte with the images. So
east & west Churches which agreed euill bef
vpon this contention about images fell to v
enmitie, whiche was neuer well reconciled y
But in the meane season Philippicus and Ar
mius or Anastasius Emperours, commaund
images and pictures to be pulled down, & ra
out in euery place of their dominion. After th
came Theodosius the third: he commaunded
defaced images to bee painted againe in the
places: but thys Theodosius raigned but
yere. Leo the third of that name succeaded hy
who was a Syrian borne, a very wise, godly,
cifull, & valiaunt prince. This Leo by procla
tion commaunded, that al images set vp in ch
ches to be worshipped, should be plucked dow
and defaced: and required specially the bisho
Rome that he should do the same, and hym sel
in the meane season caused all images that we

in the imperial citie Conſtantinople, to be gathered on an heape in the middeſt of the citie, and there publiquelye burned them to aſſhes, and whyted ouer, and raſed out all pictures paynted vpō the walles of the temples, & puniſhed ſharplye dyuers mayteyners of images. And when ſome did therefore repoꝛt him to be a tiraunt, hee aunſwered that ſuch of all other were moſt iuſtly puniſhed, whiche neither woꝛſhipped God aryght, noꝛ regarded the imperiall maieſtie and aucthoꝛitie, but malicioullye rebelled againſte holſom and pꝛofitable lawes. When Gregorius the thirde of that name biſhop of Rome, hearde of the Emperours doings in Greece concernyng images, he aſſembled a councell of Italian Byſhops againſt hym, and there made decrees foꝛ Images, and that moꝛe reuerence and honour ſhoulde yet bee geuen to them then was befoꝛe, and ſtirred vp the Italians againſt the Emperour firſt at Rauenna, and moued them to rebellion. And as Aſpurgenſis and Anthonius Biſhop of Florence teſtifie in their cronicles, hee cauſed Rome & all Italie at the laſt to refuſe their obedience and the payment of any moꝛe tribute to ỹ Emperour: and ſo by treaſon & rebellion mayntained their idolatrie. Whiche example, other biſhoppes of Rome haue continually folowed and gone thꝛough withall moſt ſtoutly.

Treaſon and rebellion foꝛ the defence of images.

After this Leo, whiche raigned. xxxiiii. yeres, ſucceded his ſonne Conſtantine the fifth, who after his fathers example, kept images out of the temples. And beyng moued wyth the counſell whiche Gregorie had aſſembled in Italie foꝛ

images against his father: hee also assembled
councell of all the learned men and Bishoppes
Asia & Grece, although some writers place th
councel in Leo Isauricus his fathers latter dai
In this great assemblee they sate in councell f
the fourth of the Idus of Februarie, to the fi
of the Idus of August, and made concerning t
vse of images this decree. It is not lawfull f
them that beleue in God through Iesus Chri
to haue any images, neither of the creatour, n
of any creatures, set vp in temples to be wor
ped: but rather that all images by the lawe
God, and for the aduoyding of offence ought
be taken out of the Churches. And this dec
was executed in all places where anye imag
were founde in Asia or Grece. And the Emp
rour sent the determination of this councell h
den at Constantinople, to Paul then Byshop
Rome, and commaunded him to cast all imag
out of the Churches: whiche he (trusting in t
frendship of Pipine a mightie prince) refused
do. And both hee & his successour Strephanus t
third (who assembled another councell in Ita
for images) condempned the Emperour and t
councel of Constantinople of heresie, and made
decree that the holy images (for so they calle
them) of Christe, the blessed virgin, and othe
saintes, were in deede worthy honour and wo
shippyng. When Constantine was dead, Leo t
fourth his sonne raigned after him, who marie
a woman of the citie of Athens named Theodo
ra, who also was called Hyrene, by whom he ha
a sonne named Constantine, the sixth, and dyin
whyle

A councell a= gainst Ima= ges.

or, Eirene.

whyleſt his ſonne was yet young, left the regiment of the empire & gouernaunce of his young ſonne to his wyfe Hyrene. Theſe thynges were done in the Churche about the yere of our Lord 760. Note here I pray you in this proceſſe of the ſtorie, that in the Churches of Aſia and Grece, there were no images publiquely by the ſpace of almoſt ſeuen hundreth yeres. And there is no doubt but the primitiue Churche next the Apoſtles tyme was moſt pure. Note alſo, that when the contention began about images, howe of fiue Chriſtian Emperours, who were the chiefe magiſtrates by Gods lawe to be obeyed, onelye one, whiche was Theodoſius, who raigned but one yere, helde with images. All the other Emperours and all the learned men and biſhops of the Eaſt Churche, and that in aſſembled counſels, condempned them, beſides the two Emperours before mencioned, Valens and Theodoſius the ſeconde, who were long before theſe tymes, who ſtrayghtly forbad that any images ſhoulde be made. And vniuerſally after thys time, all the emperours of Grece (only Theodoſius excepted) deſtroyed continually all images. Nowe on the contrarie parte, note ye, that the Byſhoppes of Rome, beyng no ordinarie magiſtrates appoynted of God, out of their dioceſſe, but vſurpers of princes aucthoritie contrary to gods word, were the mainteiners of images againſt Gods word, and ſtirrers vp of ſedition and rebellion, and worckers of continuall treaſon againſt theyre ſoueraigne lordes, contrary to gods lawe and the ordinaunces of all humayne lawes, beyng not

only enemies to God, but also rebelles and tr
tours against their princes. These be the fir
bringers in of images openlye into Church
these bee the mainteiners of them in the Chu
ches, and these be the meanes wherby they ha
mainteyned them: to wit, conspiracie, trea
and rebellion against God and theire princes.
Nowe to proceede in the historye moste wor
to bee knowen. In the nonage of Constanti
the sixth, the Empresse Hyrene hys mother,
whose handes the regiment of the Empire
mayned, was gouerned muche by the aduyse
Theodore bishoppe, and Tharasius patriarche
Constantinople, who practised and helde with
bishop of Rome in mayteyning of images mo
earnestly: By whose councell and entreatie, t
Empresse first most wickedly dygged vp the b
dy of her father in lawe Constantine the fifth,
commaunded it to be openly burned, & the ash
to be throwen into the sea. Whiche example (
the constant reporte goeth) hadde lyke to ha
bene put in practise with princes corses in o
dayes, had the auctoritie of the holye father co
tinued but a little longer. The cause why t
Empresse Hyrene thus vsed her father in law
was, for that he when he was aliue had destro
ed images, and had taken away the sumptuo
ornamentes of Churches, saying that Chris
whose temples they were, allowed pouertie, an
not pearles and precious stones. Afterward th
said Hyrene, at the perswasion of Adrian bish
of Rome, & Paul the patriarch of Constantinop
& his successour Tharasius, assembled a councel o
th

the biſhops of Aſia and Greece, at the citie Nicea where the biſhop of Romes legates beyng preſidentes of the councell, and ordryng all thynges as they liſted: the councell which was aſſembled before vnder the Emperour Conſtantine ỹ fyft, and had decreed that all images ſhoulde bee deſtroyed, was condempned as an hereticall councell and aſſemble: And a decree was made, that images ſhoulde bee ſet vp in all the Churches of Greece, and that honour and worſhippe alſo ſhoulde bee geuen vnto the ſayde images. And ſo the Empreſſe ſparing no diligence in ſettyng vp of Images, nor coſte in deckyng them in all Churches, made Conſtantinople within a ſhorte tyme altogether lyke Rome it ſelfe. And nowe you may ſee that cummen to paſſe whiche biſhop Serenus feared, and Gregorie the firſte forbad in vayne: to wit, that Images ſhoulde in no wyſe be worſhipped. For nowe not onelye the ſimple and vnwiſe (vnto whome images, as the ſcriptures teach, be ſpecially a ſnare) but the biſhops and learned men alſo, fall to idolatrie by occaſion of images, yea and make decrees and lawes for the maintenaunce of the ſame. So harde ys it, and in dede impoſſible anye long time to haue images publiquely in churches & temples without idolatrie, as by the ſpace of little more then one hundreth yeres betwixt Gregorie the fyrſte forbydding moſte ſtraightly the worſhipping of images, and Gregorie the thirde, Paul and Leo the thirde, biſhoppes of Rome, with this councel commaunding & decreeing that images ſhoulde be worſhipped, moſt euidently appeareth.

A decree that images ſhuld be worſhiped

Nowe

Nowe when Constantine the young Emp
rour came to the age of twentie yeares, hee w
dayly in lesse and lesse estimation: for suche
were about his mother, perswaded her that
was gods determination that she should rai
alone, and not her sonne with her. The amb
ous woman beleuyng the same, depryued h
sonne of all imperiall dignitie, and compelled
the men of warre, wyth theire captaynes,
sweare to her that they woulde not suffer h
sonne Constantine to raigne durynge her l
With which indignitie the young prince bec
moued, recouered the regiment of the Emp
vnto hym selfe by force, and being brought by
true religion in his fathers tyme, seeyng the
perstition of his mother Hyrene, and the idol
trye committed by images, cast downe, brak
and burned all the idols and images that his m
ther had set vp. But within a fewe yeares aft
Hyrene the Empresse, taken agayne into h
sonnes fauour, after she had perswaded hym
put out Nicephorus hys vncles eyes, and to
out the tounges of his fower other vncles, &
forsake his wife, and by suche meanes to bry
hym in hatred with all hys subiectes: nowe fu
ther to declare that she was no chaungeling, b
the same woman that had before digged vp a
burned her father in lawes bodye, and that sh
would be as naturall a mother as she had be
kynde daughter, seyng the images which she
ued so well, & had with so great cost set vp, dai
destroyed by her sonne the Emperoure: by th
helpe of certaine good companions, depriued h
sonn

ſome of the Empire: And firſt, lyke a kinde and louyng mother, put out both his eyes, and laide hym in pꝛiſon, where after long and manye toꝛmentes, ſhee at the laſt moſte cruelly ſlewe hym. In this hiſtoꝛie ioyned to Eutropius it is wꝛytten, that the ſunne was darkened by the ſpace of xvii. daies moſt ſtrangely and dreadfully, & that all men ſayde, that foꝛ the hoꝛribleneſſe of that cruell & vnnaturall fact of Hyrene, and the puttyng out of the Emperours eyes, the ſunne had loſt his light. But in deede, God would ſignify by the darkeneſſe of the ſunne, into what darkeneſſe and blindeneſſe of ignoꝛaunce and idolatry al chꝛiſtendom ſhould fall by the occaſion of images. The bꝛight ſunne of his eternal truethe and lyght of his holy woꝛde, by the miſtes and black cloudes of mens traditions being bleminſhed and darkned, as by ſũdꝛy moſt terrible earthquakes that happened about the ſame tyme, God ſignyfied, that the quieter ſtate of true religion, ſhould by ſuch idolatrie be moſt hoꝛꝛibly toſſed and turmoyled. And here may you ſee what a gracious and vertuous lady thys Hyrene was, howe louyng a neece to her huſbandes vncles, how kynd a mother in lawe to her ſonnes wyfe, howe louyng a daughter to her father in lawe, howe naturall a mother to her owne ſonne, and what a ſtoute and valyaunt capitayne the byſhoppes of Rome had of her, foꝛ the ſettyng vp and maintenaunce of their idols oꝛ images. Surely, they coulde not haue founde a meeter patrone foꝛ the maintenaunce of ſuche a matter, then thys Hyrene, whoſe ambition and deſire of rule was inſaciable

satiable, whose treason continuallye studied and wrought was most abominable, whose wicked and vnnaturall cruelties passed Medea & Progne, whose detestable paricides haue ministred matter to poetes to write theire horrible tragedies. And yet certeine hystoriographers, who doe put in writing all these her horrible wickednes, for loue they had to images which she mayntained, do praise her as a godly Empresse, & as sent from God. Such is the blyndnes of false superstition, if it once take possession in a mans mynde, that it wil both declare the vices of wicked princes, & also cõmende them. But not long after, the saide Hyrene beyng suspected to the princes and lordes of Greece of treason, in alienating the Empire to Charles king of the Francons, and for practisyng a secrete mariage betwene her selfe and the saide king, and beyng conuicted of the same, was by the sayde lordes deposed and depriued againe of the Empire, and caried into exile into the Iland Lesbos, where she ended her leude lyfe.

Another councell against images.

Whiles these tragedies about Images were thus in working in Greece, the same question of ỹ vse of images in Churches began to be moued in Spaine also. And at Eliberi a noble citie, nowe called Granate, was a councell of Spanishe bishoppes and other learned men assembled, and there after long deliberation and debating of the matter, it was cõcluded at length of ỹ whole councell after this sorte, in the 36. article.

Decrees of the counsel against images

We thinke that pictures ought not to bee in Churches, lest that whiche is honoured or worshipped bee paynted on walles. And in the. xli.

Canon

Canon of that councell it is thus written: Wee thought good to admoniſhe the faithfull, that as much as in them lyeth, they ſuffer no images to be in their houſes: but if they feare anye violence of theire ſeruauntes, at the leaſt let them kepe them ſelues cleane and pure from images, if they do not ſo, let them bee accompted as none of the Churche. Note here I praye you, howe a whole and great countrey in the Weſt & South partes of Europe, nearer to Rome a great deale then to Greece in ſituation of place, do agree w̄ the Greekes againſt images, and do not only forbyd them in Churches, but alſo in priuate houſes, & do excommunicate them that doe the contrarie. And another councell of the learned men of all Spaine alſo, called Concilium Toletanum duodecimum, decreed and determined lykewyſe agaynſt images and image worſhippers. But when theſe decrees of the ſpanyſhe councell at Eliberi came to the knowledge of the biſhopp of Rome & his adherentes, they feared leſt all Germani alſo would decree agaynſt images and forſake them, thought to preuent the matter, and by the conſent & helpe of the prince of Francons (whoſe power was then moſt great in the weſt partes of the worꝺ) aſſembled a councell of Germans at Frankforꝺ, and there procured the ſpaniſhe councell againſt images afore mentioned, to be condemned by the name of the Fœlician hereſie, (for that Fœlix Biſhop of Aquitania was chiefe in that councell) & obteyned that the actes of the ſecond Nicen councel, aſſēbled by Hyrene (the holye Empreſſe whom ye heard of before)

yet another councell againſt images.

and

and the sentence of the bishop of Rome for images, might be receaued. For much after this sort do the papistes report of the historie of the councell of Frankforde. Notwithstanding the booke of Carolus magnus his owne writing, as the title sheweth, whiche is nowe put in print, and commonly in mens handes, sheweth the iudgement of that prince, and of the whole councell of Frankforde also, to be against images, & against the second councell of Nice assembled by Hyrene for images, and calleth it an arrogant, foolishe, and vngodly councel, and declareth the assemble of the councell of Frankford, to haue ben directly made and gathered agaynst that Nicen councell, & the errours of the same. So that it must needes folow, that either there were in one princes tyme two councels assembled at Frankford, one contrarie to another, whyche by no histories doth appeare, or els that after their custome, the Popes and papistes haue moste shamefully corrupted that councell, as theire maner is to handle, not onelye councelles, but also all histories and wrytynges of the olde doctours, falsifying and corrupting them for the mayntenaunce of theyre wicked and vngodlye purposes, as hath in tymes of late come to lyght, and dooth in our dayes more and more continuallye appeare moste euidentlye. Let the forged gyfte of Constantine, and the notable attempt to falsifie the firste Nicene councell for the Popes supremacie, practised by the popes in Saint Augustines time, be a witnesse hereof: which practise in deede had then taken effect, had not the diligence and

The forged gift of Constantine. &c.

Nicen councell lyke to be falsified.

wisedome

wiſedome of ſaint Auguſtine and other learned and godly biſhoppes in Affrike, by their great labour and charges alſo reſiſted and ſtopped the ſame. Nowe to come towardes an ende of thys hiſtorye, and to ſhewe you the principall poynt that came to paſſe by the maintenaunce of images: Where as from Conſtantinus magnus time vntyll that day, all auctoritie imperial & princely dominion of the empire of Rome, remayned cõtinually in the right and poſſeſſion of the Emperours, who had their continuance and ſeate imperiall at Conſtantinople the citie royall.

Leo the thirde, then biſhop of Rome, ſeing the greeke Emperours ſo bent againſt his godds of golde and ſyluer, tymber and ſtone, and hauing the kyng of the Francons or French men, named Charles, whoſe power was exceeding great in the weſt countreys, very appliable to his mynde, for cauſes hereafter appearing: vnder the pretence that they of Conſtantinople were for that matter of images vnder the popes ban & curſe, and therefore vnworthy to bee emperours, or to beare rule, and for that the emperours of Grece being farre of, were not ready at a becke to defende the pope againſt the Lumbardes his enemies, and other with whom he had variaunce. This Leo the thirde, I ſaye, attempted a thyng exceeding ſtraunge and vnheard of before, and of incredible boldneſſe and preſumption: For hee by his papall auctharitie, doth tranſlate the gouernement of the Empire, and the crowne and name imperiall from the Grekes, and geueth it vnto Charles the great, kyng of the Francons,

not

not without the cõsent of the forenamed Hyrene empresse of Grece, who also sought to be ioyned in mariage with the said Charles. For the which cause, the sayde Hyrene was by the Lordes of Greece deposed & banished, as one that had betrayed the empire, as ye before haue heard. And the said princes of Greece did, after the deprivation of the sayde Hyrene, by common consent elect and create (as they alwayes had done) an Emperour, named Nicæphorus, whom the Bishop of Rome and they of the west would not acknowledge for their Emperour, for they had already created them another: and so there became two Emperours. And the empire whiche was before one, was deuyded into two partes, by occasion of idols & images and the worshipping of them: Euen as the kyngdome of the Israelites was in olde tyme for the lyke cause of idolatrie deuyded in kyng Roboam his time. And the Bishoppe of Rome hauyng the fauour of Charles the great by this meanes assured to him was wonderously enhaunced in power and authoritie, and did in all the west Church (specially in Italie) what he lust, where images were set vp, garnished, and worshipped of al sorts of men. But images were not so fast set vp, and so much honoured in Italie and the west: but Nicæphorus emperour of Constantinople, and his successours Scauratius, the two Michaels, Leo, Theophilus, and other emperours their successours in the empire of Grece, continuallye pulled them downe, brake them, burned them, and destroyed them as fast. And when Theodorus Emperour

(Or Staura cius.

(These thinges were done about the. 803 yere of our lord.

would

would at the councel of Lions haue agreed with the Biſhop of Rome, and haue ſet vp images: he was by the nobles of the empire of Greece depri ued, and another choſen in his place: and ſo roſe a geloulie, ſuſpition, grudge, hatred, and enmitie betwene the chriſtians and empires of the eaſt countreys and weſt, which could neuer be quenched nor pacified. So that when the Saraſens firſt, and afterwarde the Turkes, inuaded the Chriſtians: the one parte of chriſtendom would not helpe the other. By reaſon werof, at the laſt, the noble empire of Greece and the citie imperial Conſtantinople was loſt, and is come into the hands of the infidels, who now haue ouerrunne almoſt all chriſtendome, and poſſeſſing paſt the middle of Hungarie, whiche is part of the weſt empire, doe hang ouer all our heades, to the vtter daunger of all chriſtendome.

Thus wee ſee what a ſea of miſchiefes the mayntenaunce of images hath brought with it, what an horible ſciſme betweene the eaſt and the weſt Church, what an hatred betweene one chriſtian and another, councels againſt councels, churche agaynſt churche, chriſtians agaynſt chriſtians, princes agaynſt princes, rebellions, treaſons, vnnaturall and moſte cruell murders, the daughter dyggyng vp and burnyng her father the Emperours bodye, the mother for loue of idols moſte abominablye murdring her owne ſonne being an emperour, at the laſt, the tearyng in ſunder of Chriſtendome and the empire into two peeces, tyll the Infidels, Saraſens, and Turkes, common enemyes to bothe partes,

partes haue most cruellye vanquished, destroyed and subdued the one parte, the whole empire of Grece, Asia the lesse, Thrasia, Macedonia, Epirus and manye other great and goodly countreys and prouinces, and haue wonne a great peece of the other empire, and put the whole in dreadful feare and most horrible daunger. For it is not without a iust and great cause to be dread, least as the empire of Rome was euen for the lyke cause of images and the worshyppyng of them torne in peeces and deuided, as was for idolatry the kyngdome of Israel in olde time deuided: the lyke punishment, as for the like offence fel vppon the Iewes, will also lighte vppon vs: That is least the cruel tiraunt and enemy of our commen wealthe and religion the Turke, by Gods iust vengeaunce, in lykewise partly murder, & partly ledde awaye into captiuitie vs christians, as did the Assirian and Babilonian kynges murder and lede away the Israelites: and least the empire of Rome & christian religion be so vtterly brought vnder foote, as was then the kingdome of Israel and true religion of God, whereunto the matter alredy (as I haue declared) shrewdlye inclineth on our part, the greater part of christendome within lesse then three hundreth yeres space, being brought into captiuitie and moste miserable thraldome vnder the Turke, and the noble empire of Greece cleane euerted. Whereas yf the christians, deuided by these image matters, had holden together, no infidels and miscreaunts could thus haue preuayled against christendome. And all thys myschiefe and miserye whiche we

haue hitherto fallen into, do wee owe to oure mightie gods of gold and ſiluer, ſtocke and ſtone in whoſe helpe and defence (where they can not helpe them ſelues) we haue truſted ſo long, vntill our enemies the Infidels haue ouercome & ouer runne vs almoſt altogether. A iuſt rewarde for thoſe that haue left the mightye lyuyng Godde, the Lorde of hoſtes, and haue ſtooped and geuē the honour due to hym, to dead blockes & ſtocks who haue eyes and ſee not, eares and heare not, feete and can not go, and ſo forth, and are curſed of God, and all they that make them, and that put their truſt in them.

Thus you vnderſtande (welbeloued in oure Sauiour Chriſte) by the iudgement of the olde learned and godly doctours of the Churche, and by auncient hyſtories eccleſiaſticall, agreeyng to the veritie of Gods worde, alleaged oute of the olde Teſtament and the newe, that images and image worſhyppyng, weare in the prymatyue Church (which was moſt pure and vncorrupte) abhorred and deteſted, as abominable and contrary to true Chriſtian religion: And that when images began to creepe into the Churche, they were not onelye ſpoken and written agaynſte by godlye and learned Byſhoppes, Doctours, and Clarkes, but alſo condempned by whole counſelles of Byſhoppes and learned men aſſembled together, yea, the ſaide images by many Chriſtian Emperours and Byſhoppes, weare defaced, broken, and deſtroied, and that aboue vii. C. and viii. C. yeares ago, and that therefore it is not of late dayes (as ſome would beare you in hande)

that images & image worſhipping haue ben ſpo-
ken & written againſt. Finally you haue hearde
what miſchief & miſerie hath by the occaſion of
ſayd images, fallen vpon whole Chriſtendome
beſides the loſſe of infinite ſoules which is moſt
horrible of al. Wherfore let vs beſech God, ỳ we
being warned by his holy worde, forbidding
idolatrie, & by the writings of old godly doctors
& eccleſiaſtical hiſtories written, & preſerued by
gods ordinaunce for our admonition & warning
may flee frō al idolatrie, & ſo eſcape the horrible
puniſhment & plagues, aſwel worldly, as euerla-
ſting, threatned for ỳ ſame, which God our heaue-
ly father graunt vs, for our only Sauiour & me-
diatour Jeſus Chriſtes ſake. Amen.

¶ The thirde part of the Homilee *againſt images and the worſhipping of them.*

Conteining the confutation of the principal arguments which are vſed to be made for the maintenance of images. Which part may ſerue to inſtruct the Curates them ſelues, or men of good vnderſtandyng.

NOwe yee haue hearde how
playnely, how vehemently, &
that in manye places, the word
of God ſpeakethe agaynſte not
only idolatrie & worſhipping of
images, but alſo agaynſt idols
& images thē ſelues: (I mean
alwaye

alwaies thus herein, in that wee be ſtirred and prouoked by them to worſhyp them, and not as though they were ſimplie forbidden by the newe Teſtament, without ſuch occaſion and daũger) And yee haue hearde lykewyſe oute of hiſtories Eccleſiaſticall, the begynnyng, proceedyng, and ſucceſſe of idolatrie by images, and the greate contention in the Churche of Chriſt about them, to the great trouble and decay of Chriſtendom: And withall ye haue hearde the ſentences of old auncient fathers and Godly learned Doctoures and byſhoppes agaynſt images and idolatrye, taken out of their owne wrytynges. It remayneth, that ſuch reaſons as be made for the maintenaunce of images, and exceſſyue payntyng, gyldyng, and deckyng aſwell of them, as of the Temples or Churches, alſo bee aunſwered & confuted, partlye by application of ſome places before alleaged, to their reaſons, and partlye by otherwyſe aunſwering the ſame. Whiche parte hath the laſt place in this treatiſe, for that it can not well bee vnderſtanded of the meaner ſorte, nor the argumentes of image mayneteyners, can without prolixitie to muche tedyous, bee aunſwered without the knowledge of the treatyſe going before. And although diuers thynges before mentioned, be here rehearſed agayne: yet this repetition is not ſuperfluous, but in a maner neceſſary, for that the ſimple ſorte can not els vnderſtande howe the foreſayde places are to be applyed to the argumentes of ſuche as do mayntayne images, wherewith otherwiſe they might be abuſed.

Firste, it is alleaged by them that maynetayne images, that all lawes, prohibitions, and curses, noted by vs oute of the holye scripture, and sentences of the Doctours also by vs alleaged agaynst images and the worshyppyng of them, appertayne to the idols of the Gentyles or Pagans, as the idoll of Iupiter, Mars, Mercurie, &c. and not to our images of God, of Christ, and hys sayntes. But it shalbee declared, both by Gods worde, & the sentences of the auncient doctours, and iudgement of the primatiue Church, that all images, aswell oures, as the idolles of the Gentyles, be forbidden & vnlawful, namely in Churches and Temples. And first this is to be replyed out of Gods worde, that the images of God the father, the sonne, and the holy ghost, either seuerallye, or the images of the Trinytie, which we had in euery Churche, be by the scriptures expressely and directly forbydden and condempned, as appeareth by these places: The

Deut. 4. Lorde spake vnto you out of the myddle of the fire, you heard the voyce or sounde of his words, but you dyd see no fourme or shape at all, least peraduenture you being deceaued, shoulde make to your selfe any grauen image or lykenesse, and so forth, as is at large rehearsed in the first part of this treatie agaynst images. And therefore in the olde lawe, the myddle of the propitiatory which represented Gods seate, was emptie, least any should take occasion to make any similitude or lykenesse of hym. Esaias, after he hath set forth the incomprehensible maiestie of God, bee-

Esaias. xl. asketh, to whom then will ye make God lyke? to what

what similitude will ye set vp vnto him? Shall the Caruer make him a caruen image? and shall the Goldsmith couer him with golde, or cast him into a fourme of siluer plates? And for the poore man, shall the image maker frame an image of tymber, that hee maye haue somewat to set vppe also? And after this he cryeth out: O wretches, heard ye neuer of this? Hath it not ben preached to you sith ỳ beginning? howe by the creation of the worlde, and the greatnesse of the worke, they might vnderstand the maiesty of god, the maker and creatoure of all, to bee greater then that it coulde be expressed or set foorth in any image or bodylye similitude. Thus farre the prophete Esaias, who from the. xliiii. Chapter to the. xlix. intreateth in a maner of no other thing. And S. Paule in the Actes of the Apostles euidentlye teacheth the same, that no similitude can bee made vnto god in gold, siluer, stone, or any other matter. By these and many other places of scripture it is euident, that no image either ought or can be made vnto God. For how can god a most pure spirite, whom man neuer sawe, be expressed by a grosse, bodyly, and visible similitude? Howe can the infinite maiestie and greatnesse of God, incomprehensible to mans mynde, muche more not able to bee compassed wyth the sence, be expressed in an infinite and lytle image? How can a dead and dombe image, expresse the lyuing god? What can an image, which when it is fallen, can not ryse vp agayne, whiche can neither helpe his friendes, nor hurt his enemies, expresse of the most puissaunt and mightie God, who alone is

Actes. 17

able to rewarde his friendes, and to destroy his enemies euerlastinglye: A man might iustly cry with the prophete Habacuc: Shall suche images instruct or teache any thing right of God: or shall they become doctours? Wherfore men that have made an image of God wherby to honour him, haue therby dishonoured him most highly, diminyshed his maiestie, blemished hys glory, and falsified his truethe. And therefore saint Paul sayeth, that such as haue framed anye similitude or image of God like a mortal man, or any other likenes in tymber, stone, or other matter, haue chaunged hys trueth into a lye. For bothe they thought it to be no longer that which it was, a stocke or a stone, and toke it to bee that which it was not, as God, or an image of god. Wherfore an image of God, is not onely a lye, but a double lye also. But the deuil is a lier, and the father of lyes: wherfore the lying images which be made of God, to hys greate dyshonoure, and horrible daunger of hys people, came from the deuyll.

Habac. 20

Rom. 1.

1 Iohn. 8.

Wherefore they be conuict of foolyshnesse and wickednes in makyng of images of God, or the Trinitie: for that no image of God ought or can be made, as by the scriptures, and good reason euidently appeareth: yea, and once to desire an image of God, cõmeth of infidelitie, thynkyng not God to bee present, excepte they might see some signe or image of him, as appeareth by the Hebrues in the wildernesse, wyllyng Aaron to make them gods whõ they might see go before them. Where they obiect, that seeyng in Esaias and Daniel by certaine descriptions of God, as sittyng

sitting on a high seate &c. why may not a paynter lykewise set him forth in colours to be seene, as it were a iudge sittyng in a throne, aswell as he is described in writing of the prophets, seeyng that scrypture or wrytyng, and pycture, differ but a lyttle? First, it is to be aunswered, that thinges forbidden by Gods word, as paynting of images of God, and thynges permytted of God, as suche discriptions vsed of the prophetes, be not all one: neither oughte, nor can mans reason (although it shew neuer so goodlye) preuayle any thyng agaynst Gods expresse worde, and plaine statute law, as I may wel tearme it. Furthermore, the scripture althoughe it haue certaine descriptions of God, yet if you reade on forth, it expoundeth it selfe, declaryng that god is a pure spirite, infinite, who replenisheth heauen and earth, whiche the picture dothe not, nor expoundeth not it selfe: but rather when it hathe set God forth in a bodyly similitude, leaueth a man there, and wyll easilye bringe one into the heresie of the Anthropomorphites, thinking God to haue handes & feete, and to sit as a man doth: which they that do (sayth saint Augustine in hys booke de fide & simbolo cap. 7.) fall into that sacriledge which ỹ Apostle detesteth, in those who haue chaunged the glorye of the incorruptible Godde, into the simylytude of a corruptible manne. For it is wyckednesse for a Christian to erect suche an image to God in a Temple, and muche more wickednes, to erect such a one in his heart by beleuyng of it. But to this they replye, that this reason notwithstandyng, images of

Chryst

Chriſte may be made, for that he toke vpon hym
fleshe, and became man. It were well that they
woulde firſte graunt, that they haue hytherto
done moſt wickedly in makyng & mayntenyng
of images of God, and of the Trinitie in euery
place, wherof they are by force of Gods worde
good reaſon conuicted: and then to deſcende to
the tryall for other images. Nowe concernyng
their obiection, that an image of Chriſte may be
made: the aunſwer is eaſye. For in Gods worde
and religion, it is not onely required whether a
thyng may be done or no: but alſo, whether it be
lawful and agreable to Gods worde to be done
or no. For al wickednes may be & is dayly done,
which yet ought not to be done. And the wordes
of the reaſons aboue alleaged oute of the ſcrip-
tures are, that images neither ought nor can be
made vnto God. Wherfore to reply that images
of Chryſte maye bee made, excepte wythal it be
proued that it is lawfull for them to be made, is
rather thē to holde ones peace, to ſay ſomewhat
but nothing to the purpoſe. And yet it appe-
reth, that no image can be made of Chryſt, but a
Rom.i. lying image (as the ſcripture peculierlye calleth
images lyes) For Chriſt is god and man. Seing
therfore that for the Godhead, which is the moſt
excellent parte, no images can bee made, it is
falſely called the image of Chryſte: wherefore
images of Chriſte be not onely defectes, but alſo
lyes. Which reaſon ſerueth alſo for the images of
ſayntes, whoſe ſoules the more excellent partes
of them, can by no images be repreſented and ex-
preſſed. Wherefore, they be no images of ſaynts,
whoſe

whoſe ſoules raigne in ioy with God, but of the bodyes of ſaintes, whiche as yet lye putrified in the graues. Furthermoze, no true image can bee made of Chriſtes body, foz it is vnknowen now of what fourme and countenaunce he was. And there be in Grece & at Rome, and in other places diuers images of Chriſte, and none of them like to other, and yet euery of them affirmeth, that theirs is the true and lyuelye image of Chryſte, which can not poſſible be. Wherefoze, as ſone as an image of Chryſte is made, by and by is a lie made of him, which by Gods wozd is fozbidden Which alſo is true of the images of anye ſaintes of antiquitie, foz that it is vnknowen of what fourme and countenaunce they were. Wherefoze ſeeing that religion ought to be grounded vpon trueth, images which can not be without lyes, ought not to bee made, oz put to any vſe of religion, oz to be placed in Churches and temples, places peculierly appointed to true relygion and ſeruice of God. And thus muche, that noe true image of God, our ſauiour Chriſt oz his ſayntes can be made: wherwithall is alſo confuted that their allegation, that images bee the lay mens bookes. Foz it is euident of that whiche is afoze rehearſed, that they teache no thynges of God, of our Sauiour Chriſte, and of his ſaintes, but lyes and errours. Wherefoze, eyther they be no bokes, oz yf they be, they be falſe & lying bookes, the teachers of all errour.

And nowe if it ſhould be admitted & graunted, that an image of Chriſte could truely be made, yet it is vnlawfull that it ſhoulde bee made, yea,

oz

or that the image of any saint shoulde bee made specially to be set vppe in Temples to the greate and vnauoydable daunger of idolatrie, as hereafter shall bee prooued. And first concerning the image of Christe, that though it myghte bee had truelye, yet it weare vnlawfull to haue it in Churches publiquelye, is a notable place in

Lib.1. ca. 24. Ireneus, who reproued ỳ heretiks called Gnostici for that they caried about the image of Christe, made truelye after his owne proportion in Pilates tyme (as they sayde) and therefore more to bee esteemed, then those lyinge images of hym which we nowe haue, The which Gnostici also vsed to set garlandes vpon the head of the sayde image, to shewe theire affection to it. But to go to Gods word. Be not I pray you the words of

Leui.26. the scripture playne? Beware least thou beeyng
Deut.5. deceaued, make to thy selfe (to say, to any vse of
Sculptile. religion) any grauen image, or anye similitude
Fusile. of anye thyng &c. And cursed bee the man that
Similitudo. maketh a grauen or molten image, abhomination
Deut.27. before the Lorde &c. Be not our images such? Be not oure images of Christe and his sayntes either carued, or molten or caste, or similytudes of men and women? It is happye that wee haue not folowed the Gentiles in making of images of beastes, fysshes, and vermins also. Notwithstandynge, the image of an Horse, as also the image of the Asse that Christ rode on, haue in diuers places ben brought into the Churche and

Exod.20 Temple of God. And is not that whiche is written in the beginning of the Lordes moste holye lawe, and daylye read vnto you, moste euident also?

also? Thou shalt not make any lykenesse of anye thyng in heauen aboue, in earth beneath, or in the water vnder the earth &c. Coulde anye more be forbydden and sayde then this? eyther of the kyndes of image, whiche bee eyther carued, molten, or therewise similitudes? or of thynges whereof images are forbidden to be made? Are not al thynges eyther in heauen, earth, or water vnder the earth? And bee not oure images of Christe and his saintes, lykenesses of thynges in heauen, earth, or in the water? If they contynue in theire former aunswere, that these prohibitions concerne the idols of the Gentiles, and not our images: Fyrste, that aunswere is already confuted, concernyng the images of God and the Trinitie at large, and concerning the images of Christe also by Ireneus. And that the lawe of God is lykewise to bee vnderstanded agaynst al our images, aswell of Christe, as his saintes, in Temples and Churches, appeareth further by the iudgement of the olde doctours, and the prymatiue Churche, Epiphanius rentyng a paynted cloth, wherein was the picture of Christe, or of some saint, affyrmyng it to be agaynste oure religion, that any such image should bee had in the temple or church (as is before at large declared) iudged, that not onely idols of the Gentiles, but that all images of Christe and his saintes also, were forbidden by Gods word and our religiõ. Lactantius affirmyng it to bee certayne that no true religion can bee where an image or pycture is, (as is before declared) iudged, that aswel all images and pictures, as the idols of the Gẽtiles

were.

were forbidden, els woulde he not so generally haue spoken and pronounced of them. And saint Augustine (as is before alleaged) greatlye alloweth M. Varro, affyrmynge that religyon is most pure without images: and saieth him selfe, images bee of more force to crooke an vnhappye soule, then to teache and instructe it. And he sayeth further: euerye chylde, yea, euery beast knoweth, that it is not God that they see. Wherefore then doth the holy ghost so ofte monishe vs of that whiche all men knowe? Wherunto saynt Augustine aunswereth thus. For (saieth he) where images are placed in temples, and set in honorable sublimitie, and begin once to bee worshypped, foorthwith breedeth the most vile affection of errour. This is saynt Augustines iudgement of images in Churches, that by & by they breede errour and idolatry. The Christian Emperours, the learned Bishops, al the learned men of Asia, Greece, and Spayne, assembled in councelles at Constantinople and in Spayne vii. and viii. C. yeres ago and more, condempnyng & destroying all images, aswell of Christe, as of the Saints set vp by the Christians (as is before at large declared) testify, that they vnderstode Gods word so, that it forbad our images, aswell as the idols of the Gentiles. And as it is written. Sapi. xiii. that images were not from the beginning, neither shall they continue to the ende: so were they not in the beginning in the primatiue Church, God graunt they may in the ende bee destroyed. For all Christians in the primatiue Churche, as Origen against Celsus, Ciprian also & Arnobius do testifie,

Lib.4. ca. 3.de ciuit. dei.

In Psal.36 &.113.

Sapi.14

teſtifie, were ſore charged & complayned on, that they had no aulters nor images. Wherefore did they not I pray you, conformme them ſelues to the Gentiles in making of images, but for lacke of them ſuſteyned their heauy diſpleaſure, if they had taken it to be lawful by Gods word to haue images? It is euident therfore that they toke all images to be vnlawfull in the Churche or Temple of God, and therefore had none, though the Gentiles therefore were moſt highly diſpleaſed, folowyng this rule: We muſt obey God rather then men. And Zephirius in his notes vppon the Apologie of Tertulian, gathereth, that all his vehement perſwation ſhoulde be but colde, excepte we knowe this once for all, that Chriſtian men in his tyme did moſt hate images with theire ornamentes. And Ireneus (as is aboue declared) reproueth the heretykes called Gnoſtici, for that they caryed about the image of Chriſt. And therfore the primatiue Churche which is ſpecially to be folowed as moſt incorrupt and pure, had publiquely in Churches neyther idols of the Gentiles, nor any other images, as thynges directly forbiddē by gods word. And thus it is declared by gods worde, the ſentences of the Doctours, and the iudgement of the primatiue Churche, which was moſt pure & ſincere, that all images, aſwell ours, as the idols of the Gentyles, be by Gods worde forbydden, and therfore vnlawful, ſpecially in temples and Churches.

Origen. cont. Celſum. lib. 4 et 8. Ciprianus cont. Demetrium.

Actes. 5.

Nowe yf they (as their cuſtome is) flee to this aunſwere, that Gods worde forbyddeth not abſolutely all images to bee made, but that they

ſhoulde

ſhould not be made to be worſhipped, and that therefore wee may haue images, ſo we worſhip them not, for that they bee thynges indifferent, whiche maye bee abuſed, or well vſed. Whyche ſeemeth alſo to bee the iudgement of Damaſcene and Gregorie the firſt, as is aboue declared. And this is one of theire chiefe allegations for the mayntenaunce of images, whiche haue been alleaged ſith Gregorie the firſt his time.

Damaſ. lib.4.de fi de orth. ca.17. Grego.in Epiſto. ad Serenum Maſſil.

Well, then wee be come to their ſeconde allegation, whiche in parte wee woulde not ſticke to graunt them. For wee are not ſo ſuperſtitious or ſcrupulous that we do abhorre either flowers wrought in Carpettes, hangynges, and other arraſſe, either the images of Princes printed or ſtamped in theire coynes, whyche when Chriſt dyd ſee in a Romaine coyne, we read not that he reprehended it, neyther do wee condempne the artes of painting and image making, as wicked of themſelues. But we would admit and graunt them, that images vſed for no religion, or ſuperſtition rather, wee meane images of none worſhipped, nor in daunger to be worſhipped of any may be ſuffred: But images placed publiquely in Temples, can not poſſibly bee without daunger of worſhippyng and idolatrie, wherfore they are not publiquely to bee had or ſuffred in Temples and Churches. The Jewes to whom this law was firſt geeuen (and yet beyng a morall commaundement, and not ceremoniall, as all doctours interprete it, byndeth vs aſwell as them) the Jewes I ſay, who ſhould haue ẏ true ſenſe and meanyng of Gods lawe ſo peculierly gen-

vnto them, neyther had in the begynnyng anye images publiquely in their Tẽple (as Origenes & Ioſephus at large declareth) neither after the reſtitution of the Temple, would by any meanes conſent to Herode, Pilate, or Petronius, that images ſhoulde bee placed onelye in the Temple at Hieruſalem, although no worſhyppyng of images was required at theire handes: but rather offred them ſelues to the deathe, then to aſſent that images ſhoulde once be placed in the Temple of God, neither would they ſuffer any image maker among them. And Origene addeth thys cauſe, leaſt their myndes ſhould be plucked from God, to the contemplation of earthlye thynges. And they are muche commended for this earneſt zeale, in mayntaynyng of Gods honour and true religion. And trueth it is, that the Iewes and Turks who abhorre images & idols, as directly forbidden by Gods word, wil neuer come to the truethe of our religion, whyles theſe ſtumbling blockes of images remayne amongſt vs, & lye in theire way. If they obiect yet the brazen ſerpent which Moyſes dyd ſet vp, or the images of the Cherubins, or any other images which ẏ Iewes had in their Temple, the aunſwere is eaſie. We muſt in religion obey Gods generall lawe, which bindeth all men, & not follow examples of particuler diſpenſatiõ, which be no warraũts for vs: els we may by the ſame reaſon reſume circumciſion & ſacrifiſing of beaſtes, & other rites permitted to ẏ Iewes. Neither cã thoſe images of Cherubin ſet in ſecret where no man might come nor beholde, be any example for our publique ſetting

Origen. cont. Celſum. lib. 4 Ioſeph. ãtiq. lib. 17. cap. 8. lib. 18. ca. 5. lib. 18. ca. 15.

vp

vp of images in churches and Temples. But
let the Jewes go. Wheare they say that imag
so they be not worshipped, as thinges indiffere
maye bee tollerated in Temples and Church
We inferre & say for the aduersatiue, that all
images of God, oure Sauiour Chryste, and
Saints, publiquelye set vp in Churches & Te
ples, places peculierly appointed to ý true wo
shypping of God, be not thynges indifferent
tollerable: But against Gods lawe & comma
dement, takyng their owne interpretation
exposition of it. First, for that al images so set
publiquely, haue been worshipped of the vnle
ned & simple sort, shortly after they haue ben
liquely so set vp, & in conclusion, of the wyse
learned also. Secondly, for that they are wo
shipped in sundrye places now in oure time
And thirdly, for that it is impossible that ima
of God, Christe, or his Saintes, can be susf
(specially in Temples & Churches) any whi
space without worshippyng of them: and
idolatrie which is most abomynable before g
cannot possibly be escaped & auoided, witho
abolyshyng and destruction of images and
tures in Temples and Churches, for that
latrie is to images, specyallye in Temples
churches, an inseperable accidēt (as they te
it) so that images in Churches, and idolat
go alwayes bothe together, and that ther
the one can not bee auoyded, excepte the o
(specially in all publique places) bee destro
Wherefore, to make images, and publiquely
set them vp in Temples and Churches, pla

appointed peculierly to the ſeruice of God, is, to make images to the vſe of religion, and not onlye againſte this precept: Thou ſhalt make no maner of image, but againſt this alſo: Thou ſhalt not bow downe to them nor worſhip them. For they being ſet vp, haue ben, be, and euer will be worſhipped. And the full proſe of that whiche in the beginning of the firſte parte of this treatie was touched, is here to be made & perfourmed: To wit, that our images, and idols of the Gentiles be all one, alwell in the thinges themſelues, as alſo in that our images haue bene before, be nowe and euer wilbe worſhipped, in like fourme and maner, as the idols of the Gentiles were worſhipped, ſo long as they bee ſuffred in Churches and temples. Whereupon it foloweth, that our images in Churches haue ben, be, and euer will be none other but abominable idols, and be therefore no thynges indifferent. And euerye of theſe partes ſhalbe proued in order, as hereafter foloweth.

And firſte, that our images and the idols of the Gentiles be all one concerning them ſelues, is moſt euident, the matter of them being golde, ſyluer or other mettall, ſtone, wood, clay, or plaſter, as were the idols of the Gentiles, and ſo beyng eyther moulten or caſte, eyther, carued, grauen, hewed, or otherwiſe fourmed and faſſioned, after the ſimilitude and likeneſſe of man or woman, bee dead and dumbe worꝛkes of mans handes, hauing mouth and ſpeake not, eyes and ſee not, handes and feele not, feete and go not, and ſo alwell in fourme as matter, be altogether like

Simulachra gentium.
Argentũ & aurum.
Fuſile.
Similitud
Sculptile.
Simulachrũ operа manuũ hominũ.

the idols of the Gentiles. Insomuch that all the titles which be geuen to the idols in the Scriptures, may be verified of our images. Wherfore no doubt but the like curses whiche are mentioned in the scriptures, will light vppon the makers and worshippers of them both. Secondly that they haue bene and bee worshipped in our time, in lyke fourme and maner, as were the idols of the Gentiles, is now to be proued. For that idolatrie standeth chiefely in the mynde it shal in this part first be proued, that our image maynteiners haue had, and haue the same opinions and iudgement of saintes, whose images they haue made and worshiped, as the Gentiles idolaters had of theire gods. And afterward shalbee declared, that our image maynteiners and worshippers, haue vsed, and vse the same outwarde rites and maner of honoring and worshipping their images, as the Gentiles dyd before their idols, and that therefore they commit idolatrie, aswell inwardly and outwardly as did the wicked Gentils idolaters.

And concerning the firste part of the idolatrous opinions of our image maintainers. What I praye you be suche saintes with vs, to whom we attribute the defence of certeine countreys spoylyng God of his due honour herein, but Dii tutelares of the Gentiles idolaters? Suche were Belus to the Babylonians and Assyrians, Osiris and Isis to the Egyptians, Vulcane to the Lemnians, and such other. What be such saintes to whome the sauegarde of certeyn cities are appoynted, but Dii præsides, with the Gentiles idolaters

Dii tutelares.

Dii præsides

laters? Suche as were at Delphos Apollo, at Athens Minerua, at Carthage Iuno, at Rome Quirinus &c. What be ſuch ſaintes, to whom contrary to the vſe of the primitiue Churche, Temples and Churches be buylded, and aulters erected, but Dii patroni, of the Gentiles idolaters? Such as were in the Capitol Iupiter, in Paphus temple Venus, in Epheſus temple Diana, & ſuche lyke. Alas, wee ſeeme in thus thinking and doing, to haue learned our religion not out of Gods worde, but out of the Pagan poets, who ſay, Exceſſere omnes adytis, ariſq; relictis, Dii quibus imperium hoc ſteterat &c. That is to ſay: All the Gods by whoſe defence this Empire ſtoode, are gone out of the temples, and haue forſaken their aulters. And where one ſaint hath images in dyuers places, the ſame ſaint hath dyuers names thereof, moſte lyke to the Gentiles. When you heare of our lady of walſingham, our Lady of Ipſwich, our Lady of wylſdon, & ſuche other: what is it but an imitation of the Gentiles idolaters? Diana Agrotera, Diana Coriphea, Diana Epheſia &c. Venus Cipria, Venus Paphia, Venus Gnidia. Whereby is euidently meant, that the ſaint for the image ſake, ſhoulde in thoſe places, yea in the images them ſelues, haue a dwelling, whyche is the grounde of theire idolatrie. For where no images be, they haue no ſuch meanes. Terentius varro ſheweth, that there were three hundreth Iupiters in his time, there were no fewer Veneres and Dianæ, we had no fewer Chriſtophers, Ladies, and Marie Magdalens, and other ſaintes. Oenomaus and Heſiodus ſhewe,

Dii patroni.

that in theire time there were thirtie thousand Gods. I thinke we had no fewer Saintes, whome wee gaue the honour due to God. As they haue not only spoyled the true lyuing God of his due honour, in temples, cities, countreys and landes, by suche deuises and inuentions, as the Gentiles idolaters haue done before them: but the Sea and waters haue aswell specials saintes wyth them, as they had Gods wyth the Gentiles, Neptune, Triton, Nereus, Castor, & Pollux, Venus, and suche other. In whose places be come Saint Christopher, Saint Clement, & diuers other, and specially our Lady, to whom shypmen syng Aue maris stella. Neyther hath the fyre scaped their idolatrious inuentions. For in steade of Vulcane and Vesta, the Gentiles god of the fyre, our men haue placed Saint Agath and make letters on her day for to quenche fyre with. Euery artificer and profession hath his speciall saint, as a peculier God. As for example scollers haue Saint Nicholas & Saint Gregorie, paynters Saint Luke, neyther lacke soudiers theire Mars, nor louers theire Venus amongest Christians. All diseases haue theyre specials Saintes, as gods the curers of them. The pockes Saint Roche, the fallyng euyll Saint Cornelis, the toothe ache Saint Appoline, &c. neyther doe beastes and cattell lacke theire gods wyth vs, for Saint Loy is the horseleache, and Saint Anthonie the swinehearde &c. Where is Gods prouidence and due honour in the meane season? who sayeth: The heauens be myne, and the earth is myne, the whole world and all that

in it is, I do geue victorie, and I put to flyght, of me be al councels and helpe. &c. Except I kepe the citie, in vayne doth he watch that keepeth it, Thou Lorde ſhalt ſaue bothe men and beaſtes. But wee haue left hym, neyther heauen, nor earth, nor water, nor countrey, nor citie, peace ne warre, to rule and gouerne, neyther men, nor beaſtes, nor theyre diſeaſes to cure, that a godly man myght iuſtlye for zelous indignation crye out, O heauen, O earth, and Seas, what madneſſe and wickedneſſe againſt God are men fallen into! What diſhonour doe the creatures to their creator and maker! And if wee remember God ſometime, yet becauſe wee doubt of his habilitie or will to helpe, we ioine to hym another helper, as hee were a nowne adiectiue, vſyng theſe ſayinges: ſuche as learne, God and Saint Nicholas be my ſpeede: ſuch as neeſe, God helpe and Saint John: to the horſe, God and Saint Loy ſaue thee. Thus are wee become like horſes and moyles, whiche haue no vnderſtanding.

For is there not one God onely, who by hys power and wyſdome made all thynges, and by his prouidence gouerneth the ſame! and by hys goodnes maintaineth and ſaueth them! Bee not all thynges of hym, by hym, and through hym! Why doeſt thou tourne from the creatour to the creatures! This is the maner of the Gentiles idolaters: but thou art a Chriſtian, and therefore by Chriſte alone haſt acceſſe to God the father, and helpe of hym onely. Theſe thynges are not written to any reproche of the ſaintes themſelues, who were the true ſeruauntes of God,

and dyd geue all honour to him, taking none vn-
to them selues, and are blessed soules with God:
but against our foolishenes and wyckednes, ma-
kyng of the true seruauntes of God, false gods,
by attributing to them the power and honour
whyche is Gods, and due to hym onely. And for
that wee haue such opinions of the power and
redy help of saintes, all our Legendes, Hymnes
Sequences, and Masses, dyd conteyne, stories,
laudes, and prayses of them, and prayers to
them: yea, and sermons also altogether of them
and to theyr prayses, Gods worde beyng cleane
layde aside. And this wee do altogether agree-
ble to the saintes, as dyd the Gentiles idolaters
to theire false gods. For these opinions whyche
men haue had of mortall persons, were they ne-
uer so holye, the olde moste godlye and learned
Christians, haue written agaynste the fayned
gods of the Gentiles, and christian princes haue
destroyed their images, who if they were now
lyuyng, woulde doubtlesse likewise both wryte
agaynst our false oppinions of saintes, and also
destroye theyre images. For it is euident, that
our image mayntayners, haue the same opinion
of saintes, whiche the Gentiles hadde of their
false goddes, and thereby are moued to make
them images as the Gentiles dyd. If answere
bee made, that they make saintes but intercef-
sours to God, and meanes for suche thinges as
they woulde obtayne of God: that is euen after
the Gentiles idolatrious vsage, to make them of
saintes, gods, called Dii Medioximi, to be meane
intercessours and helpers to god, as though he

Medioxi-
mi Dii.

dyd

dyd not heare, or ſhould bee wery if he dyd all alone. So dyd the Gentiles teache, that there was one chiefe power wooꝛkyng by other, as meanes, and ſo they made al gods ſubiect to fate or deſtenie: as Lucian in his dialogues fayneth that Neptune made ſuite to Mercurie, that hee myght ſpeake wyth Iupiter. And therefoꝛe in this alſo, it is moſt euident that our image maintainers be all one in oppinion with the Gentiles idolaters.

Nowe remayneth the thirde parte, that their rites and ceremonies in honoꝛing and woꝛſhipping of the images oꝛ ſaintes, bee all one wyth the rites whiche the Gentiles idolaters vſed in honouring their idols. Firſt, what meaneth it, that Chriſtians after the example of the Gentiles idolaters, go on pilgrimage to viſite images, where they haue the lyke at home, but that they haue a moꝛe oppinion of holynes and vertue in ſome images, then other ſome; lyke as the Gentiles idolaters hadde? whiche is the rediеſt way to bꝛyng them to idolatrie by woꝛſhipping of them, and directly againſt Gods woꝛde, who ſaieth: Seeke me and ye ſhall lyue, and doe not Amos.v
ſeeke Bethel, neyther enter not into Gilgall, neyther go to Berſaba. And againſt ſuche as hadde any ſuperſtition in the holyneſſe of the place, as though they ſhoulde bee hearde foꝛ the places ſake, ſaying: Our fathers wooꝛſhipped in thys Iohn.4
mountayne, and ye ſaye, that at Hieruſalem ys the place where men ſhoulde wooꝛſhip, our ſauiour Chꝛiſte pꝛonounceth: Beleeue mee, the houre commeth when you ſhall woꝛſhyppe the

father neyther in this mountaine, nor at Hierusalem, but true worshippers shall worshippe the father in Spirite and trueth. But it is too well knowen, that by suche pilgrimage goyng, Ladie Venus and her sonne Cupide, were rather worshipped wantonly in the flesshe, then God the father and our sauiour Christe his sonne, truely worshipped in the spirite.

Rom.i And it was very agreable (as Saint Paule teacheth) that they which fell to idolatrie which is spirituall fornication, shoulde also fall into carnall fornication and all vncleanlynesse, by the iust iudgements of god, deliuering them ouer to abominable concupiscences.

What meaneth it that Christen men, after the vse of the Gentiles idolaters, cap and kneele before images? whyche if they had anye sence and gratitude, woulde kneele before men, Carpenters, Masens, Plasterers, Founders, and Goldsmithes, theire makers and framers, by whose meanes they haue attayned this honour, which els shoulde haue beene euill fauoured and rude lumpes of claye, or plaster, peeces of tymber, stone, or mettall, without shape or fassion, and so without all estimation and honour, as that idoll Horatius. in the Pagane poete confesseth, saiyng: I was once a vyle blocke, but nowe I am become a God. &c. What a fonde thyng is it for man, who hath lyfe and reason, to bowe him selfe to a dead and vnsensible image, the woorke of hys owne hande? is not this stouping and kneling before Adorare. them, adoration of them, whyche is forbidden so Gene. 23. and. 33 earnestly by Gods worde? Let suche as so fall

downe

downe before images of ſaintes, know and confeſſe that they exhibite that honour to deade ſtockes and ſtones, whyche the Saintes themſelues, Peter, Paule, and Barnabas, would not to be geuen them, being aliue: which the Angell of God forbiddeth to bee geuen to hym. And if they ſaye, they exhibite ſuche honour not to the image, but to the Saint whome it repreſenteth, they are conuicted of follye, to beleeue that they pleaſe Saintes with that honour, whiche they abhorre, as a ſpoyle of Gods honour. For they be no chaungelinges: but nowe both hauynge greater vnderſtanding, and more feruent loue of God, do more abhorre to depriue hym of his due honour: and being nowe lyke vnto the Angels of God, do with Angels flye to take vnto them by ſacrilege the honour due to God. And herewythall is confuted theire lewde diſtinction of Latria and Dulia: where it is euydent that the Saintes of god cannot abyde, that as muche as any outwarde worſhipping be done or exhibited to them. But Satan gods enemye, deſyring to robbe god of hys honour, deſyreth exceedyngly that ſuch honour might be geuen to hym. Wherfore, thoſe whiche geeue the honour due to the creatour, to any creature, do ſeruice acceptable to no Saintes (who be the frendes of god) but vnto Satan, gods and mans mortall and ſworne enemie. And to attribute ſuche deſire of diuine honour to Saintes, is to blot them with a moſt odious and diueliſhe ignominie and villanie, and indeede of Saintes, to make them Satans and very deuils, whoſe propertie is to challenge

iii. Reg. i.

Actes. x and. xiiii Apo. 19

Mat. iiii.

to

to them selues, the honour which is due to God onelye. And furthermoze in that they saye that they do not wozship the images, as the Gentiles dyd their idols, but God and the saintes whom the images do repzesent, and therfoze that their doinges befoze images be not lyke the idolatrie of the Gentiles befoze theire idols: Saint Augustine, Lactantius, and Clemens, doe pzoue euydently, that by thys their auuswere, they bee all one wyth the Gentyles idolaters. The Gentiles (sayeth saint Augustine) Whyche seeme to bee of the purer religion, say: we wozship not the images, but by the cozpozall image, wee doe beholde the signes of the thinges which we ought to wozshyp. And Lactantius sayeth: the Gentiles saye, wee feare not the images, but them after whose lykenes the images be made, and to whose names they bee consecrate. Thus farre Lactantius. And Clemens sayeth: That serpent the deuyll, vttereth these wozdes by the mouth of certayne men: Wee to the honour of the inuisible God, wozship visible images: whiche surelye is moste false. See howe in vsyng the same excuses whyche the Gentiles idolaters pzetended, they shewe them selues to bee all one wyth them in idolatrie. Foz notwythstandyng thys excuse, Saint Augustine, Clemens, and Lactantius pzoue them idolaters. And Clemens sayeth, that the serpent the deuyll putteth suche excuses in the mouth of idolaters. And the Scriptures sayeth, they wozshippe the stockes and stones (notwithstanding thys excuse) euen as our image maintayners doe. And Ezechiell

Augusti. Psal.153.

Lactan.li. 2,institu.

Lib.5.ad Iacobum Domini

ther-

therefore calleth the goddes of the Aſſyrians, ſtockes and ſtones, although they were but images of theire goddes. So are our Images of god and the Saintes, named by the names of god and hys Saintes, after the vſe of the Gentiles. And the ſame Clemens ſayeth thus in the ſame booke: They dare not geue the name of the Emperour to anye other, for hee punyſheth hys offendour and traytour by and by: but they dare geue the name of god to other, becauſe he for repentaunce ſuffereth his offendours. And euen ſo doe our image worſhippers, geeue both names of god and the ſaintes, and alſo the honour due to god, to theyre images, euen as dyd the Gentiles idolaters to their idols. What ſhoulde it meane, that they accoꝛding as dyd the Gentiles idolaters, lyght candelles at noone time, or at mydnight, before them, but therewith to honour them: for other vſe is there none in ſo doing. For in the daye it needeth not, but was euer a prouerbe of foolyſheneſſe, to lyght a candle at noone tyme. And in the nyght it auayleth not to lyght a candle before the blynd: and god hath neyther vſe nor honour thereof. And concerning this candle lyghting, it is notable that Lactantius aboue a thouſand yeres ago hath written, after this maner: If they woulde beeholde the heauenlye lyght of the Sunne, then ſhoulde they perceaue that god hath no neede of theire candels, who for the vſe of man hath made ſo goodly a lyght. And whereas in ſo lyttle a circle of the ſunne, whiche for the great diſtaunce, ſemeth

Lib.5. Iacobum Domini fratrem.

Liber.6. inſtit. ca.2

seemeth to bee no greater then a mannes head, there is so greate brightnesse, that the syght of mans eye is not able to behold it, but if one stedfastlye looke vppon it a whyle, his eyes wil bee dulled and blynded with darkenesse: How great lyght, howe great clearenes maye we thynke to be with God, with whom is no night nor darknesse: and so foorth. And by and by hee sayeth: Seemeth he therefore to be in his right mynde, whyche offereth vp to the geeuer of lyght, the lyght of a waxe candle for a gyfte: Hee requireth another lyght of vs, whyche is not smokye, but bryght and cleare, euen the lyght of the mynde and vnderstandyng. And shortlye after hee sayeth: But their goddes because they bee earthly, haue neede of lyght, least they remayne in darknesse, whose worshyppers, because they vnderstande no heauenlye thing, doe drawe religion whyche they vse, downe to the earth, in the whiche, beyng darke of nature, is neede of light: Wherefore they geue to theire gods no heauenlye, but the earthlye vnderstanding of mortall men. And therefore they beleue those thynges to be necessarie and pleasant vnto them, whiche are so to vs, who haue neede eyther of meate when we be hungrye, or drynke when wee be thirstie, or clothing when we be a colde, or when the Sunne is set, candle lyght that wee may see. Thus farre Lactantius, and muche more, to long heare to write, of candle lyghtyng in temples before images and idols for relygion: whereby appeareth both the foolishenesse therof, and also, that in oppinion and acte, wee do

agree

agree altogether in our candle religion, with the Gentiles idolaters. What meaneth it that they, after the example of the Gentiles idolaters, burne incenſe, offer vp golde to images, hang vp crouches, chaynes, and ſhyppes, legges, armes, and whole men and women of waxe, before images, as though by them, or ſaintes (as they ſay) they were deliuered frō lameneſſe, ſickeneſſe, captiuitie, or ſhipwracke? Is not this Colere imagines, to worſhip images, ſo earneſtly forbidden in Gods worde? If they denie it, let them reade the xi. Chapter of Daniel the prophete, who ſayeth of Antichriſte: He ſhal worſhip God whome his fathers knewe not, with golde, ſyluer, and with precious ſtone, and other thinges of pleaſure: in whiche place the Latin worde is Colet. And in the ſeconde of Paralepomenon the xxix. Chapter, all the outwarde rites and ceremonies, as burning of incenſe, and ſuche other, wherewyth God in the temple was honoured, is called Cultus (to ſaye) worſhipping, whyche is forbydden ſtraightly by Gods word to be geuen to images. Do not all ſtories eccleſiaſticall declare, that our holy martirs, rather then they would bowe and kneele, or offer vp one crumbe of incenſe before an image or idoll, haue ſuffred a thouſande kindes of moſt horrible and dreadful death? And what excuſe ſoeuer they make, yet that all thys running on pilgrimage, burning of incenſe and candels, hanging vp of crouches, chaynes, ſhips, armes, legges, and whole men and women of wax, kneelyng and holdyng vp of handes, is done to the images, appeareth by thys, that

Colere

Cultus

where

where no images bee, or where they haue bene and be taken away, they do no suche thinges at all. But the places frequented when the images were there, now they be taken away, be forsaken and lefte desert, nay nowe they hate and abhorre the place deadlye, whiche is an euydent proofe, that that whyche they dyd before, was done in respect of the images. Wherefore when we see men and women on heapes to go on pylgrimage to images, kneele before them, hold vp their handes before them, set vp candels, burne incense before them, offer vp golde and siluer vnto them, hang vp shippes, crouches, chaynes, men and women of waxe before them, attributyng health and sauegarde, the giftes of God to them or the saintes whome they represent, as they rather woulde haue it: Who I saye, who can doubt, but that our image maynteyners, agreeyng in all idolatrious opinions, outwarde rites and ceremonies wyth the Gentiles idolaters, agree also with them in committing moste abominable idolatrie. And to encrease thys madnesse, wycked men whyche haue the keepyng of suche images, for their more lucre and aduantage, after the example of the Gentiles idolaters, haue reported and spread abroade, aswell by lying tales, as written fables, dyuers miracles of images: As that suche an image miraculously was sent from heauen, euen lyke Palladium, or Magna Diana Ephesiorum. Such another was as miraculously founde in the earth, as the mans head was in Capitol, or the horse head in Capua. Suche an Image was brought by An-

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gels. Suche an one came it ſelfe farre from the eaſt to the weſt, as Dame Fortune flit to Rome. Suche an image of our Ladie was paynted by ſaint Luke, whom of a phiſition they haue made a paynter for that purpoſe. Such an one a hundreth pokes of oxen coulde not moue, lyke Bona Dea whome the ſhyp coulde not cary, or Iupiter Olympius, whiche laught the artificers to ſcorne that went about to remoue him to Rome. Some images, though they were harde and ſtonie, yet for tender heart & pitie wept. Some like Caſtor and Pollux helping theire frendes in battayle ſwet, as marble pillers do in dankiſhe weather. Some ſpake more monſtrouſlye then euer dyd Balams Aſſe, who had life and breathe in hym. Suche a creple came and ſaluted thys ſaynt of oke, and by and by hee was made whole, and lo here hangeth his crouche. Suche an one in a tempeſt vowed to ſaint Chriſtopher and ſcaped, and beholde here is his ſhip of ware. Suche an one by ſaint Leonardes helpe brake out of pryſon, and ſee where his fetters hang. And infinite thouſandes mo miracles, by lyke or more ſhameleſſe lyes were reported. Thus doe our image maynteyners, in earneſt applye to theyre images all ſuche miracles as the Gentiles haue faigned of theire idols. And if it were to bee admitted, that ſome miraculous actes were by illuſion of the deuill, done where images beer (for it is euydent that the moſte parte were fayned lyes, and craftye iuglynges of menne) yet foloweth it not therefore, that ſuche Images are eyther to be honored, or ſuffred to remayne,

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no more then Ezechias lefte the brasen serpe
vndestroied, when it was worshipped, altho
it were both set vp by Gods commaundeme
and also approued by a great and true mirac
for as many as beheilde it, were by & by hea
neyther ought miracles to perswade vs to
contrary to Gods worde. For the Scriptur
haue for a warning hereof foreshewed, that t
kyngdome of Antechriste shalbee mightie in m
racles, and wonders, to the strong illusion of
the reprobate. But in thys they passe the fol
and wyckednes of the Gentiles, that they h
nour and worship the reliques and bones of o
saintes, whiche proue that they bee mortall m
and dead, & therefore no gods to be worshipp
whyche the Gentyles woulde neuer confesse
their gods for very shame. But the reliques w
must kisse and offer vnto, speciallye on relig
Sunday. And whyle we offer (that wee shou
not be wery or repent vs of our coste) the mus
and minstrelsie goeth merylye all the offerto
tyme, wyth prayeyng and callyng vppon tho
sayntes whose reliques bee than in presence.
Yea, and the water also wherein those reliqu
haue bene dipped, must with great reuerence
reserued, as very holye and effectuous. Is thys
agreable to Saint Chrisostome, who wryte
thus of reliques? Do not regarde the asshes
the saintes bodies, nor the reliques of their fl
and bones, consumed with tyme: But open th
eyes of thy fayth, and behold them clothed wi
heauenly vertue and the grace of the holy ghos
and shynyng wyth the bryghtnesse of the he

Homilia de septem Machabæis.

onely lighte. But oure idolatours founde to muche vauntage of reliques and relique water, to follow ſaint Chriſoſtomes councell. And becauſe reliques weare ſo gaynefull, fewe places weare there but they had reliques prouyded for them. And for moze plenty of reliques, ſome one ſaint had many heades, one in one place, and another in another place. Some had ſixe armes, and xxvi. fingers. And wheare our Lorde bare his croſſe alone, if all the peeces of the relyques therof were gathered together, the greateſt ſhip in Englande woulde ſcarſly beare them, and yet the greateſt part of it they ſay, doth yet remayne in the handes of the Infidels, for the which they pray in their beades byddyng, that they may get it alſo into their handes, for ſuche godly vſe and purpoſe. And not onely the bones of the ſaintes: but euery thyng appertaynyng to them was an holy relique. In ſome place they offer a ſweord, in ſome the ſcaberde, in ſome a ſhoe, in ſome a ſaddle that had ben ſet vpon ſome holy horſe, in ſome the coales wherwith ſaint Laurence was roſted, in ſome place the tayle of the Aſſe whiche oure Lorde Jeſus Chryſte ſate on, to be kyſſed and offred to for a relique. For rather then they woulde lacke a relique, they woulde offer you a horſe bone, in ſteade of a virgins arme, or the tayle of the Aſſe, to be kyſſed and offred vnto for reliques. O wycked impudent, and moſte ſhameleſſe men, the deuiſers of theſe thynges, O ſeely, foolyſhe, and daſtardly dawes, and moze beaſtly then the aſſe whoſe taile they kiſſed, that beleeue ſuche thinges. Nowe God bee mercifull to ſuche

myſerable and ſeelye Chriſtians, who by the fraude and falſhead of thoſe which ſhoulde haue taught them the way of trueth and life, haue ben made not onely moze wicked then the Gentiles idolaters, but alſo no wyſer then aſſes, hoꝛſes, and moyles, whiche haue no vnderſtanding.

Of theſe thynges alreadye rehearſed, it is euydent, that our image mayntayners, haue not onlye made images and ſet them vp in temples, as dyd the Gentiles idolaters their idols: but alſo that they haue had the ſame idolatrious opynions of the ſayntes, to whom they haue made images, whiche the Gentiles idolatours had of their falſe gods, and haue not onely woꝛſhipped their images with the ſame rites, ceremonyes, ſuperſtition, and all circumſtaunces, as dyd the Gentiles idolatours theire idols: but in many poyntes alſo, haue farre exceeded them in al wickednes foolyſhnes, and madneſſe. And if this be not ſufficient to pꝛoue them image woꝛſhippers, that is to ſaye, idolaters: Loe you ſhall heare theire owne open confeſſion, I meane, not only the decrees of the ſeconde Nicene councel vnder Hirene, the Romayne councell vnder Gregorie the thirde, in the which, as they teache that images are to be honoured and woꝛſhipped, as is beꝛe declared: ſo yet do they it warely and fearefullye, in compariſon to the blaſphemous boaſte blaſyng of manyfeſt idolatrie to be done to images, ſet fooꝛth of late, euen in theſe our dayes, the lyght of Gods truethe ſo ſhynyng, that aboue other their abhominable doings, and wꝛytyngs, a man woulde maruel moſte at theire impudent

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ſhameleſſe, and moſt ſhamefull blaſteryng bolde-neſſe, who woulde not at the leaſte haue choſen them a tyme of moꝛe darkeneſſe, as meeter to vt-ter theire hoꝛryble blaſphemyes in: But haue nowe taken an harlottes face, not purpoſed to bluſhe, in ſettyng abꝛoade the furniture of their ſpirituall whoꝛedome. And heare the playne blaſphemye of the reuerende father in GOD, Iames Naclantus Byſhop of Clugium, wꝛitten in his expoſition of ſaynt Paules Epiſtle to the Romaynes, and the firſt Chapter, and putte in pꝛint nowe of late at Venice, maye ſtande in ſteade of all, whoſe woꝛdes of image woꝛ-ſhypping be theſe in Latin, as he did wꝛite them; not one ſillable altered.

Ergo non ſolum fatendum eſt, fideles in Eccleſia a-dorare coram imagine (vt nõnulli ad cautelam for-tẽ loquuntur) ſed & adorare imaginem, ſine quo volueris ſcrupulo, quin & eo illã venerantur cultu, quo & prototypõ eius, propter quod ſi illud habet adorari latria, & illa latria: ſi dulia, vel hyperdulia, & illa pariter eiuſmodi cultu adoranda eſt. The ſence whereof in Engliſh is this: Therefoꝛe it is not onely to be confeſſed, that the faythful in the Churche do woꝛſhyp befoꝛe an image (as ſome peraduenture do warely ſpeake) but alſo to woꝛ-ſhyppe the image it ſelfe, withoute anye ſcruple oꝛ doubt at al: Yea, and they woꝛſhip the image with the ſame kynde of woꝛſhip, wherwith they woꝛſhip the copy of the image, oꝛ the thing wher after the image is made. Wherfoꝛe if the copie it ſelfe is to be woꝛſhipped with diuine honour (as is God the father, Chꝛiſte, and the holy ghoſte)

the image of them is also to be worshipped with diuine honour. If the coppe ought to bee worshipped with inferiour honoure, or hygher worshyp: the image also is to be worshipped with the same honour or worshyp. Thus farre hath Naclantus, whose blasphemies let Pope Gregorius the first cõfute, & by his aucthoritye damne them to hell, as his successoures haue horribly thundred. For althoughe Gregorie permytted images to be had, yet he forbiddeth them by any meanes to be worshipped, and prayseth much Byshop Serenus for the forbiddyng the worshyp of them, and wylleth hym to teache the people to auoyd by al meanes to worshippe any image. But Naclantus bloweth foorthe hys blasphemous idolatrie, wyllyng images to bee worshipped wyth the hyghest kynde of adoration and worshyp: and leaste suche wholsome doctrine shoulde lacke aucthoritie, he groundeth it vppon Aristotle in his booke de somno & vigilia, that is of sleping and wakyng, as by hys prynted booke noted so in the margent, is to bee seene, what impudent wyckednes and idolatrious iudgement, I haue therefore more largely set foorth that yee may (as Virgil speaketh of Simon) of one, knowe al these image worshippers and idolaters, and vnderstande to what poynte in conclusion, the publique hauing of images in Temples and Churches hath brought vs: comparing the tymes and writynges of Gregorye the first, with our daies, and the blasphemies of such idolaters as this beast of Belial named Naclantus, is. Wherefore, nowe it is by the testimony of the

Gregor. Episto. ad Serenum Massil.

Of image worshipping.

the olde godly fathers and doctours, by the opẽ confeſſion of Byſhops aſſembled in councells, by moſt euident ſignes and argumentes, opinions, idolatrious actes, dedes, and woꝛſhippyng done to our images, and by their owne open confeſſion and doctrine ſet fooꝛth in their bookes, declared and ſhewed, that our images haue been, and be cõmonly woꝛſhipped, yea, and that they ought ſo to be: I wil out of Gods woꝛde make this general argũment againſt al ſuch makers, ſetters by, and maintainers of images in publique places. And firſt of all I will begin with the woꝛds of our ſauiour Chriſte. Wo be to that manne by whom an offence is geuen, wo bee to hym that offendeth one of theſe litle ones, oꝛ weake ones: better were it foꝛ him, that a milſtone were hanged about his necke, and he caſt into the middle of the ſea and dꝛowned, thẽ he ſhould offend one of theſe litle ones oꝛ weake ones. And in Deut. God him ſelfe denounceth him accurſed that maketh the blynde to wander in his waye. And in Leuit. Thou ſhalt not lay a ſtumbling blocke oꝛ ſtone befoꝛe the blind. But images in Churches and temples haue ben and be, and (as afterward ſhalbe pꝛoued) euer wilbe offẽces and ſtumbling blockes, ſpecially to the weake, ſimple and blinde common people, deceauing their heartes by the cunning of the artificer (as the ſcripture expꝛeſſye in ſundꝛye places doth teſtifie) and ſo bꝛingyng them to Idolatrie. Therefoꝛe wo bee to the erecter, ſetter vppe, and maintainer of images in Churches and temples, foꝛ a greater penaltie remaineth foꝛ hym, then the death of the body.

Mat. 18.

Deut. 27.

Leuit. 19.

Sapi. 13. et 14.

If aunswere bee yet made, that thys offence may be taken awaye by diligent and sincere doctrine and preaching of Gods worde, as by other meanes: And that images in Churches and temples therfore, be not thynges absolutelye evyll to all men, although daungerous to some: And therfore that it were to be holden, that the publique hauing of them in Churches and temples, is not expedyent, as a thing perilous, rather then vnlawfull, as a thyng vtterly wicked.

Then foloweth the thirde article to bee proued, whiche is this: That it is not possible, if images be suffred in Churches and temples, either by preaching of Gods word, or by any other meanes, to kepe the people from worshipping of them, and so to auoyde idolatrie. And firste concerning preachyng, if it should be admitted, that although images were suffered in Churches, yet myghte idolatrie by diligent and syncere preachyng of Gods worde be auoyded: it should followe of necessitie, that sincere doctrine myght alwayes be had and continue, aswel as images. And so that wheresoeuer, to offence, were erected an image, there also of reason, a godly and sincere preacher should and myghte be continually mayntayned. For it is reason, that the warnyng be as common as the stumblyng blocke: the remedye as large as is the offence: the medicine as generall as the poyson, but that is not possible, as both reason and experience teacheth. Wherfore preachyng can not stay idolatry, images beyng publiquely suffred. For an image whych will last for many hundreth yeres, may for a

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be bought: but a good preacher can not be wyth muche continually maintayned.

Item if the prince will ſuffer it, there wyll bee by and by many, yea infinite images: But ſincere preachers were and euer ſhalbe but a fewe, in reſpect of the multitude to be taught. For our ſauiour Chriſte ſayeth, the harueſt is plentifull, but the workemen bee but a fewe: whiche hath ben hytherto continually true, and wilbee to the worldes ende. And in our time, and here in our countrey ſo true, that euery ſhyre ſhould ſcarſelye haue one good preacher, if they were deuided.

Nowe images wyll continuallye to the beholders preache their doctrine, that is, the worſhipping of images and idolatrie, to the whyche preachyng mankynde is exceedyng prone, and enclined to geue eare and credite: as experience of all nations and ages dothe to muche prooue. But a true preacher to ſtay thys miſchiefe, is in very many places ſcarſely heard once in a whole yeare, and ſome whears not once in ſeuen yeres as is euident to be proued. And that euyll opynyon whiche hathe been long rooted in mennes heartes, can not ſodenly by one ſermon, bee rooted oute cleare. And as few are inclined to credite ſounde doctrine: as many, and almoſt all, be prone to ſuperſtition and idolatrie. So that herein appeareth not onely a difficultie, but alſo an impoſſibilitie of the remedie.

Further, it appeareth not by anye ſtorie of credite, that true and ſincere preachyng, hath endured in any one place aboue one hundreth yeres: But it is euident, that images, ſuperſtition,

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and worſhipping of images and idolatrie, haue continued manye hundreth yeares. For all wytynges and experyence doe teſtyfye, that good thynges do by lytle and litle, euer decaye, vntill they be cleane banyſhed: and contrarywiſe, euyll thynges do more and more encreaſe, tyll they come to a full perfectyon of wyckedneſſe. Neyther neede wee to ſeeke examples farre of for a proofe hereof, our preſent matter is an example. For preachyng of Gods worde (moſt ſincere in the begynnyng) by proceſſe of tyme, waxed leſſe and leſſe pure, and after, corrupte, and laſt of all, altogether layde downe and lefte of, and other inuentions of men crept in place of it. And on the other parte, images amonge Chryſtian men weare firſt paynted, and that in whole ſtories together, whiche had ſome ſignyfication in them: Afterwardes, they were embоſſed, and made of tymber, ſtone, playſter and mettall. And firſte they were onely kept priuately in priuate mens houſes: And then after, they crepte into Churches and temples, but firſt by payntyng, and after by embоſſyng. And yet were they no where at the firſt worſhipped. But ſhortlye after, they began to bee worſhypped of the ignorannt ſorte of men: as appeareth by the Epiſtle that Gregorie the firſt of that name Byſhop of Rome, dyd wryte to Serenus Byſhop of Marcelles. Of the whyche two Byſhoppes, Serenus for idolatrye committed to images, brake them, and burned them. Gregorie, althoughe he thought it tollerable to let them ſtande: yet hee iudged it abominable that they ſhoulde bee worſhypped, and

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thought (as is nowe alleaged) that the wooꝛ-ſhyppyng of them myght bee ſtayed, by teaching of Gods woꝛde, accoꝛdyng as hee exhoꝛteth Serenus to teache the people, as in the ſame Epiſtle appeareth. But wheather Gregories oppnion, oꝛ Serenus iudgement, were better herein, conſider yee I pꝛay you, foꝛ experience by and bye confuteth Gregories oppynyon. Foꝛ notwyth-ſtandyng Gregories wꝛytynge, and the pꝛea-chyng of others, images being once publiquelye ſet vppe in temples and Churches, ſimple men and women ſhoꝛtly after fell on heapes to wooꝛ-ſhipping of them: And at the laſte, the learned alſo weare caryed away with the publique er-rour, as with a violent ſtreame oꝛ ſtudde. And at the ſeconde councell Nicene, the Byſhoppes and cleargie decreed, that images ſhould be woꝛ ſhipped: and ſo by occaſion of theſe ſtumblyng blockes, not onelye the vnlearned and ſimple, but the learned and wyſe, not the people onely, but the Byſhoppes, not the ſheepe, but alſo the ſhepheardes them ſelues (who ſhoulde haue ben guides in the ryght waye, and lyght to ſhyne in darkeneſſe) being blynded by the bewitching of images, as blinde guides of the blynde, fell both into the pitte of dampnable idolatrie. In the whiche, all the woꝛld, as it were dꝛowned, conti-nued, vntyll our age, by the ſpace of aboue eight hundꝛeth yeres vnſpoken againſte in a manner. And thys ſucceſſe had Gregories oꝛder: whyche miſchiefe had neuer come to paſſe, had Byſhop Serenus way ben taken, and all idols and ima-ges ben vtterly deſtroyed and abolyſhed: foꝛ no

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man worshippeth that that is not. And thus you see, howe from hauyng of images priuately, it came to publique settyng of them vp in Churches and temples, although wythout harme at the first, as was then of some wyse and learned men iudged: and from simple, hauinge them there, it came at the last to worshipping of them.

Sapi.13.et 14. Firste, by the rude people, who specially (as the scriptures teacheth) are in daunger of superstition and idolatrie, and afterwardes by the bishops, the learned, and by the whole clergye. So that laytye and cleargie, learned and vnlearned all ages, sectes, and degrees of men, women and chyldren of whole Christendome (an horrible and most dreadful thyng to thynke) haue ben at once drowned in abhominable idolatrie, of all other vices most detested of god, and most damnable to man, and that by the space of. viii. C. yeares and more. And to thys end is come that beginning of setting vp of images in Churches then iudged harmeleſſe, in experience proued not onely harmfull, but exitious and pestilent, and to the destruction and subuertion of all good religion vniuersallye. So that I conclude, as it may bee possible in some one citie or little countrey, to haue images set vp in temples and Churches, and yet idolatrie, by earnest and continual preachyng of Gods true worde, and the syncere Gospell of our sauiour Christ, may be kept away for a short tyme: So is it impossible, that (images once set vp and suffred in temples and Churches) any great countreys, muche lesse the whole worlde, can any long tyme be kepte from idola-

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trie. And the godly wyll reſpect not onely their owne citie, countrey, and time, and the healthe of men of their age: but bee carefull for all places and times, and the ſaluation of men of all ages. At the leaſt, they wyll not laye ſuche ſtumblyng blockes and ſnares, for the feete of other countreymen and ages, whiche experience hath alredye proued to haue ben the ruine of the worlde.

Wherefore I make a generall concluſion of all that I haue hytherto ſayde: yf the ſtumblyng blockes, and poyſons of mens ſoules, by ſettyng vp of images wylbe many, yea, infinite yf theye be ſuffred, and the warnynges of the ſayde ſtumblyng blockes, and remedies for the ſayde poyſons by preachyng, but fewe, as is already declared: if the ſtumbling blockes be eaſie to be layd, the poyſons ſoone prouided, and the warnynges and remedies harde to knowe or come by: yf the ſtumbling blockes lye continuallye in the way, and poyſon be redye at hand euery where, and warnynges and remedies but ſeldome geeuen: and yf all men be more ready of them ſelues to ſtumble and be offended, then to bee warned, all men more redy to drinke of the poyſon, then to taſte of the remedye (as is before partlye, & ſhall hereafter more fully be declared) and ſo in fyne, the poyſon continuallye and deepelye dronke of many, the remedye ſeldome and faintly taſted of a fewe: Howe can it be but infinite of the weake and infirme ſhall bee offended, infinite by ruyne ſhall breake theire neckes, infinite by deadly benome be poyſoned in their ſoules! And howe is the charitie of God or loue of our neyghboure in

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our heartes than, if when wee may remoue ſuch daungerous ſtumbling blockes, ſuche peſtilent poyſons, we wyll not remoue them! What ſhall I ſaye of them whyche wyll laye ſtumblyng blockes, where before was none! and ſet ſnares for the feete, nay for the ſoules of weake and ſimple ones, and worke the daunger of theire eternall ruyne, for whom our ſauyour Chriſte ſhed his precyous bloud! where better it weare that the artes of payntyng, playſteryng, caruing, grauyng, and foundyng, had neuer been founde nor vſed, then one of them, whoſe ſoules in the ſyght of God are ſo precious, ſhoulde by occaſyon of image or picture periſhe and be loſt. And thus is it declared, that preachyng can not poſſiblye ſtay idolatrie, if images be ſet vp publiquely in Temples and Churches. And as true is it, that not other remedye, as wrytyng agaynſte idolatrie, councels aſſembled, decrees made agaynſt it, ſeuere lawes lykewiſe and proclamations of princes and Emperours, neyther extreme puniſhementes and penaltyes, nor anye other remedy coulde or can be poſſiblye deuiſed for the auoydyng of idolatrie, if images be publiquely ſet vp and ſuffred. For concernyng wrytyng agaynſt images, and idolatrie to them committed, there hath ben alleaged vnto you in the ſecond part of this treatiſe a great meany of places, out of Tertulian, Origine, Lactantius, S. Auguſtine, Epiphanius, S. Ambroſe, Clemens, and diuers other learned & holy byſhops and doctours of the Church. And beſides theſe, al hiſtories eccleſiaſticall and bookes of other godlye and learned byſhoppes

and

and doctours, are full of notable examples and ſentences agaynſt images and the worſhippyng of them. And as they haue moſt earneſtly writ-ten, ſo dyd they ſincerely and moſt dyligently in their tyme teache and preache, according to their wrytynges and examples. For they weare then preachyng Biſhops, and more often ſeene in pul-pittes, then in princes palaces, more often occu-pyed in hys legacie, who ſayde, goe yee into the whole world, and preache the Goſpel to al men: then in embaſſages and affaires of prynces of this worlde. And as they were moſt zelous and diligent, ſo were they of excellent learnyng and godlines of life, and by both of great aucthoritie and credite with the people, and ſo of more force and likelyhood to perſwade the people, and the people more like to beleue and follow their doc-trine. But if their preachynges coulde not helpe, muche leſſe coulde their writinges, which do but come to the knowledge of a few that be learned, in compariſon to contynuall preachyng, whereof the whole multitude is partaker. Neyther did the olde fathers, biſhops, and doctours, ſeuerall-ye onely by preachyng and writing, but alſo to-gether, great numbers of them aſſembled in ſy-nodes and councels, make decrees and eccleſiaſ-tical lawes againſt images, and the worſhipping of them: neyther dyd they ſo once or twiſe, but dyuers tymes, and in diuers ages and countres, aſſemble ſinodes and councels, and made ſeuere decrees agaynſte images and worſhyppyng of them, as hath ben at large in the ſecond parte of this Homylee before declared. But all theire wri-

wrytynge,preachyng, assemblyng in councells, decreeing,and makyng of lawes ecclesiastical, coulde nothyng helpe eyther to pull downe images to whom idolatrie was committed, or against idolatry whylest images stoode. For those blynde bookes and dombe schoolemaisters, I meane images and idols (for they call them laye mens bookes, and schoolemaisters) by their carued and paynted wrytynges,teachyng and preachyng idolatrie,preuayled against all their wryten bookes, and preachyng with lyuely voice,as they call it. Well, if preachyng and wrytyng coulde not kepe men from worshipping of images and idolatrie, yf pennes and wordes could not do it, you woulde thinke that penaltye and sweordes myght do it, I meane, that princes by seuere lawes and punishmentes,might stay this vnbrideled affection of al mē to idolatry,though images were set vp and suffered. But experience proueth,that this can no more help agaynst idolatrye, then wrytynge and preachyng. For Christian Emperours (whose aucthoritie ought of reason,and by gods law, to be greatest) about eight in number, and sixe of them successiuely raygnyng one after another (as is in the histories before rehearsed) making most seuere lawes and proclamations against idols and idolatry, images,and the worshipping of images,and executyng most greeuous punishmentes, yea,the penaltie of death,vpō the mayntainers of images, and vppon idolaters and image worshyppers. could not bring to passe,that either images once set vp, myghte throughly bee destroyed, or that men

men ſhoulde refrayne from the worſhyppyng of them, being ſet vp. And what thynke you than wyll come to paſſe, yf men of learnyng ſhoulde teache the people to make them, and ſhoulde mayntayne the ſettyng vp of them, as thynges neceſſarye in relygion? To conclude it appeareth euidently by al ſtories and writings, and experience of tymes paſt, that neyther preachyng, neyther writing, neither the conſent of the learned, nor aucthoritie of the godlye, nor the decrees of councels, neither the lawes of princes, nor extreme punyſhmentes of the offenders in that behalfe, nor no other remedy or meanes, can helpe agaynſt idolatrie, if images be ſuffred publyquelye. And it is truly ſaid, that times paſt are ſcoolmaiſters of wiſedome to vs that follow and liue after. Therfore if in times paſt, the vertueſt and beſt learned, the moſt diligent alſo, and in number almoſte infinite ancient fathers, byſhoppes, and doctours, with their writyng, preachyng induſtrye, earneſtnes, aucthoritie, aſſembles, and councels, coulde do nothyng againſt images and idolatrie, to images once ſet vp: What can wee, neyther in learnyng nor holynes of lyfe, neyther in diligence, neyther aucthoritie to bee compared with them, but men in contempt, and of noe eſtymation (as the worlde goeth nowe) a fewe alſo in number, in ſo great a multitude and malice of men: What can we do I ſay, or bring to paſſe, to the ſtay of idolatrie or worſhipping of images, if they be alowed to ſtande publiquely in temples and Churches? And if ſo many, ſo mightie Emperours, by ſo ſeuere lawes and proclamations,

ſo

so rigorous and extreme punishments and execu
tions, coulde not staye the people from settynge
vp and worshipping of images: what wyll en-
sue thynke you, when men shall commende them
as necessary bookes of the lay men? Let vs there-
fore of these latter dayes learne this lesson of the
experience of the auncient antiquitie that idola-
trie can not possible bee seperated from images
any long time: but that as an vnseperable acci-
dent, or as a shadowe foloweth the body when
the sunne shyneth, so idolatrye followeth & cle-
ueth to the publique hauing of images in Tem-
ples and churches. And finally, as idolatrie is to
be abhorred and auoyded: so are images (which
cã not be long without idolatrie) to be put away
and destroyed. Besides the whiche experymen-
tes and profes of tymes before, the verye natur
and origine of images them selues drawethe to
idolatrie most violently, & mans nature and in-
clination also is bent to idolatrie so vehemently,
that it is not possible to seuer or parte images,
nor to kepe men from idolatrie, if images be suf-
fred publikely. That I speake of the nature and
origene of images is this: Euen as the firste in-
uention of them is naught, & no good can come
of that which had an euill begynning, for they
be altogether naught, as Athanasius in his boke
against the Gentiles declareth, and saint Jerom
also vpon the prophete Hieremie the.vi.chapter,
and Eusebius the seuenth booke of his eccleasti
call hystorie the.xviii. chapter testifyeth, that as
they first came from the Gentiles, whiche were
idolaters and worshippers of images, vnto vs,

and

and as the inuention of them was the begin-
nyng of ſpirituall foꝛnication, as the wooꝛde of
God teſtifieth. Sap. 14. So wyll they naturally
(as it were, and of neceſſitie) turne to their oꝛi-
gine from whence they came, and dꝛaw vs with
them moſt violently to idolatrie, abominable to
God & all godly men. Foꝛ if the oꝛigine of ima-
ges, and woꝛſhipping of them, as it is recoꝛded
in the eyght chapter of the booke of wyſedome,
began of a blinde loue of a fonde father, framing
foꝛ his cõfoꝛt an image of his ſonne being dead,
and ſo at the laſt men fel to ẏ woꝛſhiping of the
image of him whom they did knowe to be dead:
Howe much moꝛe will men & women fall to the
woꝛſhipping of the images of God, our ſauiour
Chriſte, & his ſaintes, if they be ſuffred to ſtande
in churches & temples publiquely? Foꝛ the grea-
ter thoppinion is of the maieſtie & holines of the
perſon to whome an image is made, the ſooner
wyll the people fall to the wooꝛſhippyng of the
ſayd images. Wherfoꝛe the images of God, our
ſauiour Chriſt, the bleſſed virgin Marie, the apo-
ſtles, martirs, and other of notable holyneſſe, are
of all other images moſt daungerous foꝛ the pe-
ryll of idolatrie, and therefoꝛe greateſt heede to
be taken that none of them bee ſuffred to ſtande
publiquely in Churches and temples. Foꝛ there
is no great dꝛead leſt any ſhoulde fall to the woꝛ-
ſhipping of the images of Annas, Cayphas, Pilate
oꝛ Iudas the traytour, ẏt they were ſet vp. But
to the other, it is alredy at full pꝛoued, that ido-
latrie hath ben, is, and is moſte lyke continuallye
to be committed. Nowe as was befoꝛe touched,

and is here moze largely to bee declared, the nature of man is none otherwise bent to wozshipping of images (if hee maye haue them and see them) then it is bent to whozedome and adultrie in the company of harlots. And as vnto a man geuen to the lust of the flesh, seyng a wanton harlot, sitting by her and imbzacyng her, it pzofiteth litle foz one to saye beware of foznication, God wyll condempne foznicatours and adulterers: Foz neyther wyl he, being ouercome wyth greater enticementes of the strumpet, geue eare oz take heede to suche godlye admonitions, and when he is left afterwardes alone with the harlot, nothing can folowe but wickednes: Euen so, suffer images to be in syght in Churches and temples, ye shall in vayne byd them beware of images (as saint John doth) and flye idolatrie, as all the scriptures warne vs, ye shall in vayne pzeache and teache them against idolatrie. Foz a number wyll notwithstanding fall headlonges vnto it, what by the nature of images, and by the inclination of their owne cozrupt nature. Wherefoze as a man geuen to lust, to sit downe by a strumpet, is to tempt God: So is it lykewise to erect an idoll in this pzoneneſſe of mans nature to idolatrie, nothyng but a temptyng. Nowe if anye will saye that this similitude pzoueth nothing, yet I pzay them let the wozde of God out of the whiche the similitude is taken, pzoue something. Doth not the wozde of God call idolatrie spirituall foznication? Doth it not call a gylt oz paynted idoll oz image, a strumpet with a paynted face? Bee not the spirituall wickednes

i.Cor.6. i.Tess.4. Heb.13

i.Iohn.5

Leui.17. and.20 Num.25 Deute.31. Baruc.6.

tednes of an idols intyſing, like the flateries of a wanton harlot: Be not men & women as prone to ſpirituall foznicatiō (I meane idolatrie) as to carnall foznication: If this be denied, let all nations vpon the earth which haue ben idolaters (as by all ſtozies appeareth) proue it true. Let ỳ Jewes & the people of god which were ſo often and ſo earneſtly warned, ſo dreadfully threatned concerning images & idolatrie, and ſo extremely punished therfoze (and yet fell vnto it) proue it to be true: as in almoſt al the bookes of the old Teſtament, namely the kinges & the cronicles, and the prophetes, it appeareth moſt euidentlye. Let all ages & times, and men of all ages and times, of all decrees and condicions, wiſe men, learned men, princes, idiotes, vnlearned, and comminaltie, proue it to be true. If you require examples: foz wyſe men, ye haue the Egyptians, and the Indian Gimnoſophiſtes, the wyſeſt men of the wozlde, you haue Solomon the wyſeſt of all other. Foz learned men, the Greekes, and namelye the Atheniens, exceeding all other nations in ſuperſtition and idolatrie, as in the hiſtozie of the Actes of the Apoſtles ſaint Paul chargeth them. Foz princes and gouernours, you haue the Romanes, the rulers of the roſte (as they ſaye) you haue the ſame fozenamed king Solomon, and al the kyngs of Iſraell and Juda after him, ſauing Dauid, Ezechias, and Joſias, and one oz two moze. All theſe (I ſaye) and infinite others wyſe learned princes and gouernours, being all idolatours, haue you foz examples and a proofe of mens inclination to idolatrie. That I maye

Actes. 17.

Rom. i

passe ouer with scilence in the meane time, infinite multitudes and millions of idiotes and vnlearned, the ignorant and grosse people like vnto
Psal.31. horses & moyles in whome is no vnderstanding, whose perill and daunger to fall on heapes to idolatrie by occasion of images, the Scriptures
Sap.13,14 specially forshewe and geeue warning of. And in deede howe should the vnlearned, simple, and foolyshe, scape the nettes and snares of idols and images, in the which the wisest and best learned haue ben so entangled, trapped, and wrapped? Wherefore the argument holdeth this grounde sure, that men bee as enclyned of theire corrupt nature to spirituall fornication as to carnall, which the wisedome of God forseeing, to the generall prohibition that none shoulde make to them selues anye image or similitude, addeth
Deut.4 cause depending of mans corrupt nature: Lest (saith God) thou being deceaued wyth errour, honour and worship them. And of this grounde of mans corrupt inclination, aswell to spirituall fornication as to carnall, it must needes folowe, that as it is the duetie of the godlye magistrate, louyng honestie and hating whoredome, to remoue all strumpettes & harlottes, specially out of places notoriously suspected, or resorted vnto of naughty packes, for the auoydyng of carnall fornication: So it is the duitie of the same godlye magistrate, after the examples of the godlye kynges Ezechias and Josias, to dryue away all spirituall harlottes (I meane idols and images) specially out of suspected places, churches & temples, daungerous for idolatrie to bee committed

to

to images placed there, as it were in the appoin-
ted place and height of honour and worſhip (as
ſaint Auguſtine ſaith) where the liuing god only
(and not dead ſtones and ſtockes) is to be wor-
ſhipped: It is I ſay ỳ office of godly magiſtrates
likewiſe to auoyde images and idolles out of
churches and temples, as ſpirituall harlottes,
out of ſuſpected places, for the auoyding of ido-
latrie, whiche is ſpirituall fornication. And as
he were the enemye of all honeſtie, that woulde
bring ſtrumpettes and harlottes out of theire ſe-
crete corners into the publique market place,
there freelye to dwell and occupie theire fylthye
marchaundiſe: So is he the enemye of the true
worſhipping of God, that bringeth idols & ima-
ges into the Temple and Churche the houſe of
God, there openly to bee worſhipped, & to ſpoyle
the zelous GOD of his honour, who wyll not
geeue it to anye other, nor hys glorye to caruen
images, who is as much forſaken, and the bonde
of loue betweene man and hym as much broken
by idolatrie, whyche is ſpirituall fornication,
as is the knot and bonde of mariage broken by
carnall fornication. Let all thys bee taken as a
lye, if the worde of God enforce it not to be true.
Curſed be the man, ſaith God in Deuteronomi- Deut,27
um, that maketh a caruen or moulten Image,
and placeth it in a ſecrete corner: and all the peo-
ple ſhall ſaye Amen. Thus ſaith God, for at that
time no man durſt haue or worſhip images opẽ-
lye, but in corners onlye, and the whole worlde
being the great temple of God, hee that in anye
corner thereof robbeth god of his glorie, and ge-

Auguſtin. in pſal. 36. et 113. et. li 4. ca. 3. de ciuitate dei.

ueth it to stockes and stones, is pronounced
gods worde accursed. Nowe he that wyll
these spirituall harlottes out of theire
corners into publique Churches and
that spirituall fornication maye there open
all men & women without shame be comm
with them, no doubt that personne is curs
God, and twyse cursed, and all good and
men and women wyll saye Amen, & their
wyll take effect also. Yea, and furthermore
madnesse of all menne professing the religion
Christe, nowe by the space of a sort of hund
yeres, and yet euen in our tyme in so great
of the Gospell verye many running on
by sea and lande, to the great losse of their
expence and waste of their goodes, destitution
their wiues, children, and families, and dan
of theire owne bodies and lyues, to Compostel
Rome, Hierusalem, and other farre countreis,
visite dumbe and dead stockes and stones,
sufficiently proue the proneneſſe of mans co
nature to the seeking of idolles once set vp,
the worshippyng of them. And thus alwell
the origine and nature of Idolles and Ima
them selues, as by the proneneſſe and incli
on of mans corrupt nature to idolatrie, it is
dent, that neither images yf they be public
set vp can be seperated, nor men yf they see
ges in temples and Churches can be stayde
kept from idolatrie. Nowe where as they
alleage, that howesoeuer the people, p
learned and wyse of olde tyme, haue fallen
idolatrie by occasion of images, that yet in
tyme

tyme the moſt parte, ſpecially the learned, wyſe and of any aucthozitie, take nō hurt noz offence by idolles and images, neyther doe runne into farre countreys to them and woozſhippe them: And that they knowe well what an idoll oz image is, and howe to bee vſed, and that therefoze it foloweth, images in Churches and temples to bee an indifferent thyng, as the whiche of ſome is not abuſed: and that therefoze they may iuſtly holde (as was in the beginnyng of thys part by them alleaged) that it is not vnlawfull oz wycked abſolutelye to haue images in churches and temples, though it maye foz the daunger of the ſimple ſozt ſeeme to bee not altogether expedient.

Whereunto may bee well replied, that Solomon alſo the wyſeſt of all men, dyd well knowe what an idoll oz image was, and neyther tooke any harme thereof a greate whyle hym ſelfe, and alſo with his godlye wzitinges armed others againſt the daunger of them. But yet afterward the ſame Solomon ſufferyng his wanton paramours to bzing theire idolles into his court and palace, was by carnall harlottes perſwaded and brought at the laſt to the committing of ſpirituall foznication with idolles, and of the wyſeſt and godlyeſt pzince, became the moſte foolyſheſt and wickeddeſt alſo. Wherefoze it is better euen foz the wyſeſt to regarde thys warnyng, He that loueth daunger ſhall periſhe therin: and, let hym that ſtandeth beware leſt he fall, rather then wittyngly and wyllyngly to laye ſuche a ſtumbling blocke foz his owne feete and others, that maye perhappes

Sap. 13.14

Eccle. iii. and.xiii. i.Cor.x.

4.Reg.18 perhappes bring at laste to breakenecke. The good kyng Ezechias dyd knowe well enough that the brasen serpent was but a dead image, and therefore he tooke no hurt him selfe there through idolatrie to it: Dyd hee therefore bid stande, because him selfe tooke no hurte there? No not so: but being a good kyng, and therefore regarding the health of hys seelye subiectes he ceaued by that image and commytting idolatrie thereto, he did not onely take it downe, but also breake it to peeces. And this he did to that image that was set vp by the commaundement of god, in the presence whereof great miracles were wrought, as that whiche was a figure of our sauiour Christe to come, who shoulde delyuer vs from the mortall stynge of the olde serpent Sathan. Neyther dyd hee spare it in respect of the auncientnesse or antiquitie of it, whyche had continued aboue seuen hundreth yeres, nor for that it had ben suffred, and preserued by so many godly kinges before his tyme. Howe thynke you would that Godly prince (if hee were now lyuyng) handle our idolles, set vp agaynst gods commaundement directlye, and beeing figures of nothyng but follye, and for fooles to gase on, tyll they become as wyse as the blockes themselues which they stare on, and so fall downe as dared larkes in that gase, and being them selues alyue, worship a dead stocke or stone, golde or siluer, and so become idolaters, abhominable and cursed before the lyuyng God, geuing the honour due vnto hym whyche made them when they were nothyng, and to our sauiour Christe who redeemed

redeemed them being loſte, to the dead & dumbe
doll, the woorke of mans hande, whyche neuer
dyd noz can do any thing foz them, no is not able
to ſtirre noz once to moue, and therefoze woorſe
then a vyle wozme whiche can moue and creepe.
The excellent kyng Joſias alſo dyd take hym
ſelfe no hurte of Images and idolles, foz he did
knowe well what they were: dyd hee therefoze
becauſe of hys owne knowledge let idolles and
images ſtande? muche leſſe did he ſet any vppe?
Oz rather did he not by his knowledge and auc-
thozitie alſo ſuccour the ignozaunce of ſuche as
dyd not knowe what they were, by vtter taking
away of all ſuche ſtumbling blockes as myght
be occaſion of ruyne to his people and ſubiectes.
Will they, becauſe a fewe toke no hurt by ima-
ges oz idolles, breake the generall lawe of God,
Thou ſhalt make to thee no ſimilitude &c. They
myght aſwell, becauſe Moyſes was not ſeduced
by Iethroes daughter, noz Boos by Ruth, beyng
ſtraungers, reaſon, that all the Jewes myght
breake the generall lawe of God, fozbidding his
people to ioyne theire childzen in maryage with
ſtraungers, leſte they ſeduce theire childzen that
they ſhoulde not folowe God. Wherefoze they
whiche thus reaſon: though it be not expedient
yet it is lawfull to haue images publiquely, and
do proue that lawfulneſſe by a fewe pyked and
choſen men: yf they obiect that indifferentlye to
all men, whyche a verye fewe can haue wythout
hurte and offence, they ſeeme to take the multi-
tude foz vyle ſoules (as hee ſayeth in Virgill) of
whoſe loſſe and ſauegard no reputation is to be
had,

had, for whome yet Christe payde as dearlye a
for the mightiest prince, or the wyselt and be
learned in the earthe. And they that wyll h
it generally to be taken for indifferēt, for that
verye fewe take no hurte of it, thoughe infinite
multitudes beside perishe thereby: shewe that
they put litle difference betweene the multitude
of christians and bruite beastes, whose daunger
they do so litle esteeme. Besides this, if they be
byshoppes or parsonnes, or otherwyse haue
charge of mens consciences that thus reason
It is lawful to haue images publikely, though it be
not expedient, what maner of pastoures shew
they thē selues to be to their flocke, which thus
vnto them that, which they them selues confes
not to be expedient for them, but to the ruine
ruyne of the soules committed to theire charge
for whom they shall geeue a strayte accompt
fore the prince of pastours at the laste day. For
in deede, to obiecte to the weake and redy to fall
of them selues such stumbling blockes, is a thing
not only not expedient, but vnlawfull, yea and
most wicked also. Wherfore it is to be wondered
how they can call images set vp in churches and
temples to no profite or benefite of anye, and to
so great perill & daunger, yea hurt and destruc-
tion of manye, or rather infinite, thynges indif-
ferent. Is not the publique setting vp of them
rather a snare for all men, and the temptyng of
God? I beseche these reasoners to call to mynde
theire owne accustomed ordinaunce and decree,
whereby they determined that the Scripture,
though by GOD him selfe commaunded to be
known

knowen of all men, women, and chyldren, ſhould not be read of the ſimple, nor had in the vulgare tongue, for that (as they ſayde) it was daungerous, by bryngyng the ſimple people into errors. And wyll they not forbyd images to bee ſett vp in churches and temples, whyche are not commaunded, but forbydden moſt straytely by God, but let them ſtill be there, yea and maintaine thē alſo, ſeeing the people are brought not in daunger onely, but in deede into moſte abhominable errour and deteſtable idolatrie therby? Shall Gods worde, by God commaunded to bee read vnto all and knowen of all, for daunger of herese (as they saye) be shut vp: and idolles and images, notwithſtanding they be forbidden by God and notwithſtanding the daunger of idolatrie by them, shal they yet be ſet vp, ſuffered, & maintayned in churches and temples? O worldly and fleſhelye wyſedome, euer bent to mayntayne the inuentions and traditions of men by carnall reaſon, and by the ſame to diſanull or deface the holy ordinaunces, lawes, and honour of the eternall God, who is to bee honoured and prayſed for euer. Amen. Deute. 31.

Nowe it remayneth for the concluſion of thys treatie, to declare aſwell the abuſe of churches & temples, by too coſtely and ſumptuous deckyng and adourning of them, as alſo the leude paintyng, gyldyng, and clothing of idols and images and ſo to conclude the whole treatie.

In Tertulians tyme, an hundreth and three score yeres after Chriſte, chriſtians hadde none other Tertuli. Apollog. cap. 39

other temples but common houses, whither they
for the most part secretely resorted. And so farre
of was it that they hadde before his tyme any
goodly or gorgious decked temples, that lawes
were made in Antonius Verus and Commodus
Euſ. lib.5. Eccl. hiſt. the Emperours times, that no chriſtians should
dwell in houses, come in publique bathes, or be
seene in streates, or anye where abrode, and that
yf they were once accused to bee Chriſtians,
Hieroni- mus. they shoulde by no meanes bee suffred to escape.
As was practiſed in Apolonius a noble senatour
of Rome, who being accuſed of his owne bonde-
man and slaue that hee was a Chriſtian, could
neither by his defence and appologie learnedly
and eloquentlye written and read publiquely in
the senate, nor in respect that hee was a citezen,
nor for the dignitie of his order, nor for the vn-
nesse and vnlawfulnesse of his accuſer being his
owne slaue, by lykelyhode of malyce moued to
forge lyes agaynst his lorde, nor for no other re-
spect or helpe, could be deliuered from death, so
that chriſtians were then driuē to dwel in caues
and dennes: so farre of was it that they had any
publique temples adourned and decked as they
nowe bee. Whiche is here rehearsed to the con-
futation of those impudent shameleſſe lyers, whi-
che report suche glorious gloſed fables, of the
goodly and gorgious Temple that saint Peter,
Linus) Cletus, and those thirtie biſhoppes their
ſucceſſours hadde at Rome, vntyll the tyme of
the Emperour Conſtantine, & which saint Poly-
carpe shoulde haue in Aſia, or Ireneus in Fraunce,
by suche lyes, contrarye to all true Hiſtories,

to maintaine the ſuperfluous gyldyng and dec-
kyng of temples nowe a dayes, wherin they put
almoſt the whole ſumme and pyth of our religi-
on. But in thoſe tymes the woꝛlde was wonne
to Chriſtendome, not by goꝛgious, gylted and
painted temples of chriſtians, which had ſcarſe-
ly houſes to dwell in: but by the godly, and as it
were golden myndes and firme fayth of ſuch as
in al aduerſitie & perſecution pꝛofeſſed the trueth
of our religion. And after theſe tymes, in Maxi- Euſ.lib.8.
mian and Conſtantius the Emperours pꝛoclama cap. 19. et
tion, the places where Chriſtians reſoꝛted to li.9.ca.9
publique pꝛayer, were called conuenticles. And
in Galerius Maximinus the Emperours Epiſtle
they are called Oratories and Dominica, to ſaye,
places dedicate to the ſeruyce of the Loꝛde. And
here by the waye it is to bee noted, that at that
tyme there were no churches oꝛ temples erected
vnto any ſaint, but to God onlye, as ſaint Augu- De ciuita.
ſtine alſo recoꝛdeth, ſaiyng: wee buylde no tem- li.8.ca.1.
ples vnto our martirs. And Euſebius hym ſelfe
calleth Churches houſes of pꝛayer, and ſheweth
that in Conſtantine the emperours tyme, al men
reioyced, ſeeing in ſteade of lowe conuenticles
which tiꝛauntes had deſtroied, hygh temples to
be buylded. Loe, vnto the tyme of Conſtantine,
by the ſpace of aboue thꝛee hundꝛeth yeres after
our ſauiour Chriſt, when chriſtian religion was
moſt pure, and in deede golden, Chriſtians had
but lowe and pooꝛe conuenticles and ſimple oꝛa-
tories, yea caues vnder ỹ ground called Cryptæ Cryptæ
where they foꝛ feare of perſecution aſſembled ſe-
cretely together. A figure whereof remayneth in
the

the vaultes whiche yet are buylded vnder g
Churches, to put vs in remembraunce of th
state of the primatiue church before Const
where as in Constantines tyme, and after
were buylded great and goodly temples for
stians, called Basilicæ, eyther for that the Gre
vsed to call all great and goodly places Basili
or for that the hygh and euerlasting kyng
and our Sauiour Christe was serued in th
But although Constantine and other pri
of good zeale to our religion, dyd sumptuo
decke and adourne Christians temples, yet
they dedicate at that tyme all churches and
ples to God or our Sauiour Christe, and to
saint, for that abuse began long after in Iu
ans tyme. And that gorgeousnes then vsed,
was borne with as rysyng of a good zeale:
was it signified of ỹ godly learned euen at
tyme, that suche cost might otherwise haue
better bestowed. Let saint Jerome (alth
otherwise to greate a lyker and alower of
nall and outwarde thinges) bee a proofe he
who hath these wordes in hys Epistle to D
triades: Let other (sayeth saint Jerome) bu
Churches, couer walles wyth tables of ma
carrye together huge pyllers, and gylde th
toppes or heades, whiche do not feele or u
stande their precious decking and adourn
let them decke the doores wyth iuorie and
and sette the golden aulters wyth prec
stones, I blame it not, let euerye man abo
in his owne sence, and better is it so to do,

Basilicæ.

Nouel constitu. 3. et 47

eafully to keepe theire ryches layde vp in ſtoze.
But thou haſt another waye appoynted thee, to
lothe Chriſte in the pooze, to viſite hym in the
ke, feede hym in the hungrye, lodge hym in
oſe who do lacke harbour, and ſpeciallye ſuche
s be of the houſholde of fayth.

And the ſame Saint Jerome toucheth the
me matter ſomewhat moze freelye in his trea-
e of the lyfe of Clarkes to Nepotian, ſaying
us: Many buylde walles, and erect pyllers of
urches, the ſmoothe marbles doe glyſter, the
ofe ſhyneth with golde, the aulter is ſett wyth
erious ſtone: But of the miniſters of Chriſte,
ere is no election oz choiſe. Neither let anye
an obiect and aleage againſte mee the ryche
mple that was in Jurie, ỳ table, candleſtickes,
enſe, ſhippes, platters, cuppes, mozters, and o-
er thinges all of golde. Then were theſe thin-
s allowed of the Lozde, when the pzieſtes of-
red ſacrifices, and the blood of beaſtes was ac-
epted the redemption of ſinnes. Howbeit,
l theſe thinges went befoze in figure, and they
ere written foz vs, vppon whome the ende of
e wozlde is come. And nowe when that our
ozde beyng pooze, hath dedicate the pouertye
his houſe, let vs remember his croſſe, and wee
all eſteeme ryches as mire oz dongue. What
ld wee maruell at that whyche Chriſte cal-
eth wicked mammon? Whereto do we ſo hygh-
eſteeme and loue that, which ſaint Peter doth
a glozye teſtifie that hee had not. Hytherto
aint Jerome.

Thus

Thus you see howe saint Jerome teacheth t
sumptuousnes amongst ẏ Jewes to bee a fi
to signifie, and not an example to folowe, a
those outwarde thinges were suffred for a t
vntyll Christe our Lorde came, who turned
those outwarde thinges into spirite, fayth,
trueth. And the same saint Jerome vppon th
uenth chapter of Jeremie saith: God comma
ded both the Jewes at that tyme, and now
who are placed in the Churche, that wee
no trust in the goodlynes of buyldyng and
rookes, and in walles couered wyth tabl
marble, and say: the temple of the lorde, the t
ple of the lorde, the temple of the lorde. For
is the temple of the lorde wherein dwelleth
faith, godlye conuersation, and the compan
all vertues. And vppon the prophete Agge,
describeth the true and rycht decking of
mentes of the Temple after thys sorte: I (
saint Jerome) doe thinke the syluer wher
the house of God is decked, to be the doctri
the scriptures, of the whyche it is spoken:
doctrine of the Lorde is a pure doctrine, s
tryed in fire, purged from drosse, purified
tymes. And I do take golde to be that whi
maineth in the hyd sence of the saintes, and
secrete of the heart, and shyneth with the
lyght of God. Whiche is euydent that ẏ Ap
also meant of the saintes that buylde vppon
foundation of Christe, some syluer, some go
some precious stones: that by the golde the
sense, by syluer godlye vtteraunce, by p
ous stones, woorkes whiche please God m

be signified. With these mettals, the Churche of our sauiour is made more goodly and gorgeus, then was the synagogue in olde tyme. With these liuelye stones, is the Churche and house of Christe builded, and peace is geuen to it for euer All these be saint Hieromes sayinges. No more dyd the olde godly Bishops and doctours of the Churche, allowe the outragious furnyture of Temples and Churches, wyth plate, vessels of golde, siluer, and precious vestures. Saint Chrisostome sayth: In the ministerie of the holy Sacramentes, there is no neede of golden vessels, but of golden myndes. And saint Ambrose saith: Christe sent his Apostles without golde, and gathered his Churche without golde. The Church hath golde, not to keepe it, but to bestowe it on the necessities of the poore. The Sacramentes loke for no golde, neither do they please God for the cómendation of golde, which are not bought for golde. The adournyng and deckyng of the Sacramentes, is the redemption of captyues. Thus much saint Ambrose. 2. Offi. capitulo. 28

Saint Hierome commendeth Exuperius byshop of Tolose, that hee caryed the Sacrament of the Lordes bodye in a wycker basket, and the Sacrament of his bloud in a glasse, and so caste couetousnesse out of the Church. And Bonifacius Byshop and martir, as it is recorded in the decrees, testifieth, that in olde tyme the mynisters vsed treene, and not golden vessels. And Zepherinus the .xvi. Byshop of Rome made a decree that they shoulde vse vessels of glasse. Likewyse were the vestures vsed in the Churche in Tit. de cõsecrat. can. Triburien.

Li.i.insti. cap.14.

olde tyme very playne and single, and nothyng costly. And Rabanus at large declareth, that this costly and manyfolde furniture of vestmentes of late vsed in the Churche, was fet from the Jewishe vsage, and agreeth with Aarons apparailing almost altogether. For the maintenance of the which Innocentius the Pope pronounceth boldly, that all the customes of the olde lawe be not abolished, that we might in such apparell, of Christians, the more willyngly become Jewes. This is noted, not against Churches & temples, which are most necessary, & ought to haue their due vse and honour, as is in another Homely for their purpose declared, nor against the convenient clenlynesse and ornamentes thereof: but agaynst the sumptuousnes & abuses of Temples and Churches. For it is a Churche or Temple also, that glistereth wyth noe marble, shyneth wyth noe golde, nor syluer, glittereth wyth pearles nor precious stones: but with plainnesse and frugalitie, signifieth no proude doctrine of people, but humble, frugall, and nothyng esteemyng earthly and outwarde thynges, but gloriously decked with inwarde ornamentes, accordyng as ỳ prophete declareth, saying. The kings daughter is altogether glorious inwardly.

Nowe concernyng outragious decking of images and idols, wyth payntyng, gyldyng, adornyng with precious vestures, pearle, and stone, what is it els, but for the further prouocation and entisement to spiritual fornication, to decke spirituall harlottes most costely and wantonly: which the idolatrious Churche vnderstandeth

well inough. For ſhee being in deede not only an harlot (as the ſcriptures calleth her) but alſo a foule, fylthie, olde, withered harlot (for ſhe is in deede of auncient yeres) and vnderſtanding her lacke of naturall and true bewtye, and greate lothſomneſſe, whiche of her ſelfe ſhe hath, dooth (after the cuſtome of ſuch harlottes) paynte her ſelfe, and decke & tire her ſelf with golde, pearle, ſtone, and all kynde of pꝛecious iewels, that ſhee ſhining with the outwarde bewtie and glorye of them, may pleaſe the fooliſhe fantaſye of fonde louers, and ſo entice them to ſpirituall fornicatiõ wyth her: Who, yf theye ſawe her (I will not ſaye naked) but in ſimple apparell, woulde abhorre her as the fouleſt and fylthyeſt harlot that euer was ſeene: Accordyng as appeareth by the deſcription of the garnyſhyng of the great ſtrompet of all ſtrompettes, the mother of whoredome, ſet foorthe by ſaint Jhon in hys Apo. 16. 18. reuelatyon, who by her glorye pꝛouoked the Pꝛinces of the earthe to commyt whoredome wyth her. Whereas on the contrarye parte, the true Churche of God, as a chaſte matrone, eſpouſed (as the ſcripture teacheth) to one huſbande, oure ſauiour Jeſus Chriſte, whom alone ſhee is content onelye to pleaſe and ſerue, and looketh not to delyte the eyes or phantaſies of anye other ſtraunge louers, or wooers: is content wyth her naturall ornamentes, not doubtynge, by ſuche ſincere ſimplicitie, beſt to pleaſe hym, which can well ſkill of the dyfference betweene a paynted viſage, and true naturall bewtie. And concernyng ſuch glorious gyldyng

and deckyng of images, both Gods wo[rde] ten in the.x. Chapter of the prophete Hiero[me] and saint Hieromes commentaries vppon [the] same, are moste worthye to bee noted. Firste, [the] wordes of the scriptures bee these: The wo[rke]man with his axe hewed the tymber oute of [the] wood, with the worke of hys handes, hee de[co]ked it with golde and syluer, hee ioyned it wy[th] nayles and pinnes, and the stroke of an hamm[er] that it myghte holde together. They be made smothe as the Palme, and they can not speak: yf they bee borne, they remoue, for they can not go. Feare ye them not, for they can neyther do euyll nor good. Thus sayth the prophete. Vpon which text, saint Hierome hathe these wordes: This is the description of idols, whiche the Gen[tiles] tiles worship, their matter is vyle & corruptible. And wheras the artificer is mortal, the thynges he maketh must nedes be corruptible, he decketh it with siluer and golde, that with glitteryng & shynyng of both mettals, hee maye deceaue the simple. Which errour in deede hath passed ouer from the Gentiles, that we should iudge religion to stande in riches. And by and by after he saith: They haue the bewtye of mettals, and be decked by the arte of payntyng, but good or profite is there none in them. And shortly after again: They make great promises, and deuise an image of vayne worshipping of their owne phantasies, they make great bragges to deceaue euery simple body, they dull and amase the vnderstandyng of the vnlearned, as it were wyth golden sentences and eloquence, shynyng wyth the brightnesse of

Hier. 10.

ſyluer. And of their owne deuiſers and makers, are theſe images aduaunced and magnyfied, in the whiche is no vtilitie nor profitte at all, and the worſhyppyng of the whiche, properly pertaineth to the Gentiles and Heathen, and ſuche as knowe not God.

Thus farre of ſaint Hieromes wordes. Whereupon you maye note aſwell hys iudgement of images them ſelues, as alſo of the payntynge, gyldyng, & deckyng of them: that it is an errour which came from ỳ Gentiles, that it perſwadeth religion to remayne in ryches, that it amaſeth and deceaueth the ſimple and vnlearned, wyth golden ſenſes and ſyluer ſhining eloquence, and that it appertayneth properlye to the Gentiles and Heathens, and ſuche as knowe not God. Wherfore the hauyng, payntyng, gyldyng, and deckyng of images, by S. Hieromes iudgement is erronious, ſeducyng & bryngyng into errour (ſpecially the ſimple and vnlearned) heathenyſhe, and voyde of the knowledge of God.

Surelye the prophete Daniel in the xi. Chapter declareth ſuch ſumptuous decking of images with golde, ſyluer, and precious ſtones, to be a token of antechriſtes kyngdom, who (as the prophete foreſheweth) ſhall worſhyp God with ſuch gorgeous thynges. Nowe vſuallye ſuche outragious adorning & deckyng of images, hath riſen and ben mainteyned, eyther of offerings prouoked by ſuperſtition and geuen in idolatrie, or of ſpoyles, robberies, vſerye, or goods otherwyſe vniuſtly gotten, wherof wicked men haue geuen parte to the images or ſayntes, (as they

call them (that they myght bee pardoned of the whole: as of diuers writings & old monuments concernyng the cause and end of certayne great gyftes, may well appeare. And in deede such money so wyckedly gotten, is most meete to be put to so wycked a vse. And that whiche they take to be amendes for the whole before God, is more abhominable in his sight, then bothe the wicked gettyng, and the more wycked spending of all the reste. For howe the Lorde alloweth suche gyftes, he declareth euidentlye in the prophete Esaias saying: I (sayth the Lord) do loue iudgement, and I hate spoile and raueny offered in sacrifice: whyche the verye Gentiles vnderstoode. For Plato sheweth, that such men as suppose that God doth pardon wicked men, yf they geeue parte of theire spoiles and rauine to hym, take hym to be lyke a dogge, that would be entreated and hired with part of the pray, to suffer the Wolues to weary the sheepe. And in case the goods wherwith images be decked, were iustly gotten, yet is it extreme madnesse, so foolyshlye and wickedly to bestowe gooddes purchased by wisedom and trueth. Of such lewdenesse Lactantius wryteth thus. Men do in vayne decke images of the Gods with gold, iuorie, and precious stone, as though they coulde take any pleasure of these thynges: For what vse haue they of precious gyftes, which vnderstande nor feele nothyng? Euen the same that dead men haue. For with like reasō do they bury dead bodies, fatted with spices & odours, and clothed with precious vestures, and deck images, which neither feele

Esaia.61.

Dialogo. de legib9. 10.

Li.2.insti. cap.4.

knewe when they were made, nor vnderstande whē they be honoured, for they get no sense and vnderstanding by their consecration. Thus farre Lactantius, and muche more, to long heare to rehearse, declaryng that as litle girles playe with little puppettes, so be these decked images great puppettes for olde fooles to play with. And that we may knowe what, not onelye men of our religion, but Ethnikes also, iudge of such deckyng of dead images, it is not vnprofitable to heare what Seneca a wyse and excellent learned Senatour of Rome and Philosopher sayth, concernynge the foolishenesse of auncient & graue men, vsed in his time in worshipping and deckyng of images: We (sayth Seneca) be not twise childrē (as the common saying is) but alwaies childrē: but this is the difference, that wee beeing elder, play the childzen. And in these playes they bring in before, great and well decked puppettes (for so he calleth images) oyntmentes, incense, and odours. To these puppettes they offer vp sacrifice, whyche haue a mouthe, but not the vse of teethe. Vppon these theye put atiryng and precyous apparell, which haue no vse of clothes. To these theye geeue golde and syluer, whiche theye who receaue it (meanyng the images) lacke, aswell as they that haue geeuen it from them. And Seneca muche commendeth Dionisius kynge of Sicile, for hys merrye robbyng of suche decked and iewelled puppettes. But you wyll aske, what doothe this appertayne to oure images, whyche is wrytten against the Idols of the Gentiles? Altogether surelye. For

what

what vse or pleasure hath our images of their
deckyng and precious ornamentes? Dyd our
images vnderstande when they were made? or
know when they be so trimmed and decked? Do
not these thynges bestowed vpon them, as much
in vaine, as vpon dead men which haue no sense?
Wherefore it foloweth, that there is like foolish-
nesse and lewdenesse in decking of oure images,
as great puppettes for olde fooles, like children,
to playe the wycked play of idolatrie before, as
was among the Ethnikes and Gentiles. Our
Churches stande full of suche great puppettes,
wonderously decked and adourned, Garlands,
and Coronetes be set on theire heads, precious
pearles hangyng aboute theire neckes, their
fyngers shyne wyth rynges, set wyth precious
stones, their dead and stycke bodyes, are clothed
with garmentes stycke with golde. You would
beleue that the images of our men saints, were
some Princes of Persie lande with theire proude
apparell, and the idolles of our women saintes,
were nyce & well trymmed harlottes, tempting
theire paramours to wantonnesse: Whereby the
saintes of God are not honoured, but moste dis-
honoured, and theire godlynesse, sobernesse, chas-
titie, contempt of riches and of the vanitie of the
worlde, defaced and brought in doubt, by such
monstrous deckynge, most differyng from their
sober and godlye lyues. And because the whole
Pageaunt must throughlye be playde, it is not
enough thus to decke idols, but at the last comes
in the preestes them selues, lykewyse decked
wyth golde and pearle, that they may be meete

seruaunts

ſeruauntes foꝛ ſuch loꝛdes and ladyes, and fyt woꝛſhyppers of ſuche gods and goddeſſes. And with a ſolempne pace they paſſe fooꝛthe beefoꝛe theſe golden puppettes, & downe to the grounde on theire marybones beſoꝛe theſe honourable idols, and then riſing vp againe, offer vp odours and incenſe vnto them, to geue the people an example of double idolatrie, by woꝛſhippyng not only the idoll, but the golde alſo, and ryches wherewith it is garniſhed. Which thynges, the moſt parte of our olde martirs rather then theye would do, oꝛ once kneele, oꝛ offer vp one crombe of incenſe beſoꝛe an image, ſuffered moſte cruell and terrible deathes, as the hiſtoꝛies of them at large do declare. And here agayne their allegation out of Gregorie the firſt and Damaſſen, that images bee the laye mens bookes, and that pycture is the ſcripture of idyottes and ſimple perſons, is woꝛthye to be conſidered. Foꝛ as it hath ben touched in diuers places beſoꝛe, howe they bee bookes teachynge nothynge but lyes, as by ſaint Paul in the firſt Chapter to the Romaines euydentlye appeareth, of the images of God: So what maner of bookes and ſcripture theſe paynted and gylte images of ſaintes bee vnto the common people, note well I pꝛaye you. Foꝛ after that our pꝛeachers ſhall haue inſtructed and exhoꝛted the people to the folowyng of the vertues of the ſaintes, as contempte of this woꝛlde, pouertie, ſobernes, chaſtitie, and ſuch lyke vertues, whiche vndoubtedlye were in the ſaintes: Thynke you aſſone as they turne theire faces from the pꝛeacher, and looke vppon the

Gregor. Epiſto. ad Serenum Maſsil. Damaſ. de fide oꝛto. lib. 4. cap. 17.

grauen

grauen bookes and paynted scripture of the glorious gylte images and idols, all shynyng and glytteryng with mettall and stone, and couered with precious vestures, or els with Chœrea in Terence, beholde a paynted table, wherein is set foorth by the art of the paynter, an image wyth a nice and wanton apparell and countenaunce, more like to Venus or Flora, then Marie Magdalene, or yf lyke to Marye Magdalene, it is when shee played the harlot, rather then when she wept for her sinnes. When I say they turne about from the preacher, to these bookes and scoolemaisters and paynted scriptures: shall they not fynde them lying bookes: teachynge other maner of lessons, of esteeming of riches, of pride, and vanitie in apparell, of nycenesse and wantonnesse, and peraduenture of whoredome, as Chœrea of lyke pyctures was taughte. And in Lucian, one learned of Venus Gnidia a lesson, to abhominable here to bee remembred. Be not these thynke you pretye bookes and scriptures for simple people, and specyallye for wyues and young maydens to looke in, reade on, and learne suche lessons of: What wyll they thinke eyther of the preacher, whoe taughte them contrarye lessons of the sayntes, and therefore by these caruen Doctours, are charged with a lye, or of the sayntes them selues, yf theye beleeue these grauen bookes and paynted scryptures of them, who make the sayntes nowe raigning in heauen with God, to theire great dishonour, scoolemaister of suche vanitie, whiche theye in theire lyfe tyme moste abhorred: For what

lessons

leſſons of contempte of ryches and vanytie of thys wozlde, can ſuch bookes ſo beſmered wyth golde, ſet with ſtone, couered with ſilkes, teache! what leſſons of ſoberneſſe and chaſtitie, can our women learne of theſe pictured ſcryptures, wyth theire nice apparell and wanton lookes! But away foz ſhame with theſe coloured clokes of idolatrie, of the bookes and ſcriptures of images and pictures, to teache ideotes, nay to make idiotes and ſtarke fooles & beaſts of Chriſtians. Do men I pray you, when theye haue the ſame bookes at home with them, runne on pylgrymage to ſeke like bookes at Rome, Compeſtella, oz Hieruſalem, to bee taughte by them, when they haue the lyke to learne of at home! Doe men reuerence ſome bookes, and deſpyſe and ſet lyght by other of the ſame ſozte! Do men kneele befoze their bokes, light candels at noone tyme, burne inſence, offer vp golde & ſyluer, and other gifes to their bookes! Do men eyther fayne oz beleue miracles to be wzought by their bookes? I am ſure that the newe Teſtament of our ſauiour Jeſus Chiſte, conteynyng the wozde of lyfe, is a mozelyuelye, expzeſſe and true image of our ſauiour, then all carued, grauen, molten, and paynted images in the wozlde bee, and yet none of all theſe thynges bee doone to that booke oz ſcripture of the Goſpell of our ſauiour, which be done to images & pictures, the bookes and ſcriptures of lay men and idiotes, as theye call them. Wherfoze call them what they liſt, it is moſt euident by their dedes, that they make of them no other bookes noz ſcriptures then ſuch as teache

most filthye and horrible idolatrie, as the deuil of such bookes dayly proue by continuall practi-sying of the same. O bookes and scriptures, in the which the deuillyshe scoolemaister Sathan, hath penned the lewde lessons of wycked idolatrie, for hys dastardelye dysciples and scollers to beholde, reade, and learne, to Gods most high dishonour, and their most horrible dampnation. Haue not we been muche bounde thynk you, to those whiche shoulde haue taught vs the truth out of Gods booke and his holy scrypture, that they haue shut vp that booke and scripture from vs, and none of vs so bolde as once to open it, & reade on it: and in steade thereof, to spreade vs abroade these goodly caruen and gylted bookes and painted scriptures, to teache vs suche good and godly lessons? Haue not they done wel, after they ceassed to stande in pulpyttes them selues, and to teache the people committed to theire instruction, kepyng scilence of Gods word and become dombe dogges (as the prophete calleth them) to set vp in theire steade, on euery pyller and corner of the Churche, such goodly doctours as dombe, but more wicked then them selues be? We neede not to complaine of the lacke of our dombe Parson, hauyng so manye dumbe deuyllishe Vicars (I meane these idols & painted puppets) to teache in their steade. Now in the meane season, whilest the dūbe & dead idols stand thus decked & clothed, contrary to gods law and commaundement, ỹ poore christian people, the liuely images of God, commended to vs so tenderly by our sauiour Christe as most deare to hym, stande naked

naked, ſhyuering for colde, and their teeth chat-
tering in their headdes, and noe man couereth
them, are pyned with hunger and thirſte, and no
man geueth them a penie to refreſhe them, where
as poundes be readye at all tymes (contrarye to
Gods worde and wyll) to derke & trimme dead
ſtockes and ſtones, whiche neyther feele colde,
hunger, ne thirſt.

Clemens hath a notable ſentence concernynge thys matter, ſaying thus: That Serpent the deuyll doth by the mouth of certayne men vtter theſe wordes: We for the honour of the inuiſible God, do worſhip viſible images, which doubtles is moſt falſe. For if you wyll truely honour the image of God, you ſhould by doing well to man, honour the true image of God in hym. For the image of God is in euery man: But the likenes of God is not in euerye one, but in thoſe oneiye which haue a godly heart and pure mynde. If you wyll therefore truelye honoure the image of God, we do declare to you the trueth, that ye do well to man, who is made after the image of God, that you geeue honour and reuerence to hym, and refreſhe the hungrye wyth meate, the thirſtie with drynke, the naked with clothes, the ſicke with attendaunce, the ſtraunger harbourleſſe with lodgyng, the priſoners wyth neceſſaries, & this ſhalbe accompted as truly beſtowed vpon God. And theſe thynges are ſo directiye appertaynyng to Gods honour, that whoſoeuer doth not this, ſhall ſeeme to haue reproched and done villannye to the image of God. For what honour of God is this, to runne to images of

lib. 5. ad Iacobum Domini.

ſtocke-

stocke and stone, and to honour vayne and dead figures of God, and to despise man in whom is the true image of God! And by and by after he sayth: Understande ye therfore that this is the suggestion of the serpent Satan, lurkyng within you, which perswadeth you that you ar godly when you honoure insensible and dead images, and that you be not vngodly when you hurte or leaue vnsuccoured the lyuely and reasonable creatures. All these be the wordes of Clemens.

Note I pray you, howe this most auncient and learned doctour, within one hundreth yeres of our sauiour Christes tyme, moste playnely teacheth, that no seruice of God or religion acceptable to him, can be in honouryng of dead images: but in succouring of the poore, the liuely images of God, accordyng to sayut James, who sayth: Thys is the pure and true religion before God the father, to succour fatherlesse and motherles chyldren and wyddowes in their affliction, and to keepe hym selfe vndefyled from thys worlde. True religion then & pleasyng of God, standeth not in makyng, settyng vp, payntyng, gyldyng, clothing, & deckyng of dumbe and dead images (which be but great puppettes and mawmetes for old fooles in dotage, and wicked idolatres to dally and play with) nor in kissing of them, cappyng, kneelyng, offeryng to them, in sensyng of thē, setting vp of candels, hanging vp of legges, armes, or whole bodies of waxe before them, & prayyng & askyng of them or of saintes, thynges belongyng onely to God to geeue. But all these thynges bee vaine and abhominable, and most

dampnable

dampnable before God. Wherefore all ſuche do not onelye beſtowe theire money and labour in vayne: but with their paines and coſte, purchaſe to them ſelues gods wrath & vtter indignation, and euerlaſting dampnation both of bodye and ſoule. For ye haue heard it euidently proued in theſe Homilees againſt idolatrie, by Gods word the Doctoures of the Churche, Eccleſyaſtycall hiſtories, reaſon, & experience, that images haue ben and be worſhipped, and ſo idolatrie commyt-ted to them by infinite multitudes, to the greate offence of Gods maieſty, and daunger of infinite ſoules, and that idolatrie can not poſſiblye bee ſeperated from images ſet vp in Churches and Temples, gylded and decked gorgeouſly, and that therefore our images be in deede very idols and ſo all the prohybytions, lawes, curſes, threatnynges of horrible plagues, aſwel tempo-rall as eternall, conteyned in the holy ſcrypture, concernyng idols, and the makers, mainteiners, and worſhyppers of them, appertayne alſo to our images ſet vp in Churches and Temples, to the makers, maynteyners, and woorſhyppers of them. And all thoſe names of abhomynation, which Gods word in the holy ſcriptures geueth to the idols of the Gentiles, appertayne to oure images, being idols lyke to them, and hauyng lyke idolatrie committed vnto them. And Gods owne mouthe in the holye ſcryptures callethe them vanytyes, lyes, deceiptes, vncleanlyneſſe, filthyneſſe, dongue, myſchiefe, and abhomina-tion before the Lorde. Wherfore Gods horrible wrath, and oure moſte dreadfull daunger, can

not

not be auoyded, without the destruction and vt-
ter abolishyng of all suche images and idols out
of the Churche and Temple of God, whiche to
accomplishe, Godde put in the myndes of all
Christyan Princes. And in the meane tyme, let
vs take heede and bee wyse, O ye beloued of the
Lord, and let vs haue no straunge gods, but one
only god, who made vs when we were nothing,
the father of our Lord Iesus Christ, who reden
med vs when wee were lost, and with his holy
Iohn. 17. spirite who dothe sanctifie vs. For thys is life
euerlastynge, to knowe hym to be the only true
God, and Iesus Christe whom he hath sent. Let
vs honour and woorshyp for religion sake none
but hym, and him let vs worship and honour as
he will him selfe, and hath declared by his word,
that he wilbe honoured and worshipped, not in
nor by images or idolles, whiche hee hath most
strayghtly forbidden, neyther in kneelyng, lyght
tyng of candels, buernyng of incense, offryng
of gyftes vnto images & idols, to beleue that we
shall please hym, for all these be abhominations
fore God: but let vs honour and worshyp god in
Iohn. 4. spyryte and truethe, fearyng and louyng him
aboue all thynges, trustynge in hym only,
callynge vppon hym, and prayeng to him only,
prayeyng and laudynge of hym onelye, and of
other in hym, and for hym. For suche wor-
pers doth our heauenly father loue, who is the
moste purest spiryte, and therefore wyl be wor-
shypped in spirite and truethe. And suche wor-
shyppers were Abraham, Moyses, Dauid, Eze-
as, Peter, Paule, Ihon, and all other the holy
Patriarks

patriarkes, prophetes, apoſtles, martirs, and all true ſaintes of God, who all as the true frendes of God, were enemies and deſtroiers of images and idols, as the enemies of god and his true religion. Wherefore take heede and bee wiſe, O ye beloued of the Lorde, and that whiche others, contrary to gods worde, beſtowe wyckedly, and to their dampnation, vpō dead ſtockes & ſtones, (no images but enemies of god and his ſaints) that beſtowe ye, as the faythfull ſeruauntes of God, according to Gods worde, mercifully vpon poore men and women, fatherleſſe children, wydowes, ſicke perſons, ſtraungers, priſoners, and ſuch others that be in any neceſſitie, that ye may at that great daye of the Lorde, heare that moſt bleſſed and comfortable ſaiyng of our Sauiour Chriſte: Come ye bleſſed into the kyngdome of my father, prepared for you before the beginning of the worlde. For I was hungry, and ye gaue me meate, thirſtie, & ye gaue me drinke, naked, & ye clothed me, harbourleſſe, and ye lodged me, in priſon, and ye viſited me, ſicke, and ye comforted me. For whatſoeuer ye haue done for the poore and needie in my name, & for my ſake, that haue ye done for me. To the which his heauenly kingdome, God the father of mercies bring vs, for Jeſus Chriſtes ſake our onely ſauiour, mediatour, and aduocate, to whome, with the holy ghoſt, one immortall, inuiſible, and moſt glorious God, bee all honour and thankeſgeuing, and glory world without end.

Amen.

An Homilee for

repairing and keping cleane and comelye adourning of Churches.

IT is a common custome vsed of all men, when they intende to haue their frendes or neighbours to come to theyre houses to eate or drink with them, or to haue any solempne assemblie to treat and talke of any matter, they will haue their houses whiche they kepe, in continuall reparations, to be cleane and fine, lest they should be counted sluttishe, or litle to regarde their frendes and neighbours. How much more then ought the house of God, which we commonly call the Church, to be sufficiently repaired in all places, and to be honorablye adourned and garnished, and to be kept cleane and sweete, to the comfort of the people that shall resort thereto.

It appeareth in the holy scripture, howe Gods house, whiche was called his holye temple, and was the mother Churche of all Jurie, fell sometimes into decay, and was oftentymes prophaned and defiled, through the negligence and ungodlynesse of suche as had charge thereof. But when godlye kynges and gouernours were in place, then commaundement was geuen foorthwith, that the Church and temple of god should

be repayred, and the deuotion of the people to be gathered, for the reparatiō of the same. We read in the fourth booke of the kings, how that kyng Joas being a godly prince, gaue commaundement to the priestes, to conuert certain offerings of the people, towardes the reparation and amendement of Gods temple. 4. Reg. 12.

Lyke commaundement gaue that most godly king Josias, concerning the reparation and reedification of Gods temple, whiche in his time he founde in sore decay. It hath pleased almightye God, that these histories touching the reedifiyng and repayring of his holy temple should be written at large, to the end we should be taught therby: First, that God is well pleased that his people should haue a conuenient place to resort vnto, and to come together, to praise and magnifie Gods holye name. And secondlye, hee is hyghlye pleased with all those whiche diligently and zealously go about to amende and restore suche places as are appoynted for the congregation of Gods people to resort vnto, and wherein they humblye and iointly render thankes to God for his benefites, and wyth one heart and voyce praise his holy name. Thirdly, God was sore displeased with his people, because they builded, decked, and trimmed vp their owne houses, and suffred Gods house to be in ruine and decay, to lie vncomly and fulsomly. Wherefore God was sore greeued with them, and plagued them, as appeareth in the prophete Aggeus. Thus saieth the Lord: Is it time for you to dwell in your seeled houses, & the Lordes house not regarded? 4. Reg. 22. Agge. 2.

Ye haue sowed much, and gathered in but litle, your meate and your clothes haue neither filled you, nor made you warme, and hee that had his wages, put it in a bottomlesse purse. By these plagues whiche God layde vppon his people for neglecting of his temple, it maye euidently appeare that GOD wyll haue his temple, his Churche, the place where his congregation shall resort to magnifie him, well edified, well repayred and well maintained. Some, neyther regarding godlynes, nor the place of godlye exercise, will say: The temple in the olde lawe, was commaunded to be buylt and repayred by God himselfe, because it had great promises annexed vnto it, and because it was a figure, a sacrament or a signification of Christe, and also of his Churche. To this maye be easilye aunswered. First, that our Churches are not destitute of promyses, forasmuch as our sauiour Christe sayeth: Where two or three are gathered in my name, there am I in the middes among them. A great number therefore comming to Church together in the name of Christe, haue there, that is to say in the Churche, their God and Sauiour Christ Jesus, presently among the congregation of his faythfull people, by his grace, by his fauour and godly assistence, according to his moste assured and comfortable promises. Why than ought not Christian people to buylde them temples and Churches, hauing as great promises of the presence of God, as euer had Solomon for the materiall temple whiche he did buyld? As touching the other point, that Solomons temple was a

figure

figure of Chriſte: wee knowe that nowe in the tyme of the cleare lyght of Chriſte Jeſus the ſonne of God, all ſhadowes, figures, and ſignifications are vtterlye gone, all vayne and vnprofitable ceremonies, bothe Jewiſhe and Heathenſhe, fully abolished. And therefore our Churches are not ſett vp for figures and ſignifications of Meſſias and chriſt to come, but for other godly and neceſſarie purpoſes. That is to ſay, that lyke as euery man hath his owne houſe to abyde in, to refreſhe him ſelfe in, to reſt in, wyth ſuch like commodities: So almightie god wyll haue hys houſe and pallace whyther the whole pariſhe and congregation ſhall reſort, whiche is called the Churche and temple of God, for that the Church, which is the company of Gods people, doth there aſſemble and come together to ſerue him. Not meaning hereby, that the Lorde whome the heauen of heauens is not hable to holde or compryſe, doth dwell in the Churche of lyme and ſtone, made wyth mans handes, as wholly and onely contayned there wythin, and no where els, for ſo he neuer dwelt in Solomõs temple. Moreouer, the Churche or Temple is counted and called holye, yet not of it ſelfe, but becauſe Gods people reſortyng thereunto, are holye, and exerciſe them ſelues in holye and heauenlye thinges. And to the intent ye maye vnderſtande further, why Churches were buylte amonge Chriſtian people, thys was the greateſt conſideration: that God myght haue hys place, and that God myght haue his tyme, duely to be honoured and ſerued of the whole multitude in

the parishe. Fyrst, there to heare and learne the blessed worde and wyll of the euerlastyng God. Secondly, that there the blessed Sacramentes, whiche our Lorde and Sauiour Christ Iesus hath ordayned and appointed, shoulde be duely, reuerently, and honorably ministred. Thyrdlye, that there the whole multitude of Gods people in the parishe, shoulde with one voice and heart, call vpon the name of God, magnifie and praise the name of GOD, render earnest and harty thankes to our heauenly father, for hys heap of benefits dayly and plentifully powred vpon vs, not forgetting to bestow our almes vpon Gods pouertie, to thintent GOD maye blesse vs the more rychely. Thus ye may well perceaue and vnderstand wherfore Churches were buylt and set vp amongst Christian people, and dedicated and appointed to these godly vses, and vtterly exempted from all fylthy, prophane, and worldly vses. Wherefore all they that haue lytle mynde or deuotion to repaire and buyld Gods temple, are to be counted people of much vngodlynesse, spurning against good order in Christes church, despising the true honour of God, with euyll example offendyng and hynderyng theyre neyghbours, otherwyse well and godly disposed. The worlde thinketh but a trifle to see their Churches in ruine and decay. But who so doth not laye to their helpyng handes, they sinne against God, and hys holye congregation. For if it had not bene sinne to neglect and passe litle vpon the re-edifiyng and building vp againe of his temple: God would not haue bene so muche greued, and

so

so soone haue plagued his peoples, because they buylded and decked theire owne houses so gorgeously, and despised the house of god their lord. It is sinne and shame to see so many Churches, so ruynous, and so fouly decayed, almoste in euery corner. If a mans priuate house wherein hee dwelleth be decayed, hee will neuer cease tyll it be restored vp againe. Yea, if his barne where he kepeth his corne be out of reparations: what diligence vseth hee to make it in perfect state againe? If his stable for his horse, yea, the stye for his swyne, bee not able to holde out water and wynde: howe carefull is he to doe cost thereon? And shall we be so myndeful of our common base houses, deputed to so lowe occupiyng? and bee forgetfull towarde that house of God, wherein be ministred the wordes of our eternall saluation, wherein be entreated the sacramentes and misteries of our redemption? The fountaine of our regeneration is there presented to vs, the partakyng of the body and blood of our sauiour Christe, is there offred vnto vs: And shal we not esteeme the place where so heauenly thinges bee handeled? Wherfore if ye haue any reuerence to the seruice of God, if ye haue any common honestie, if ye haue any conscience in keping of necessary and godly ordinances, kepe your Churches in good repayre, whereby ye shall not only please God, and deserue his manyfolde blessinges, but also deserue the good report of all godly people.

The seconde poynt, whiche appertayneth to the mayntenaunce of Gods house, is, to haue it well adourned, & comely & cleane kept. Whiche

thinges maye bee the moze easelye perfourmed, when the Churche is well repayred. For lyke as men are wel refreshed and comforted, when they fynde theire houses hauyng all thinges in good ozder, and all cozners cleane and sweete: So when Gods house the Churche is well adourned, wyth places conuenient to sit in, wyth the pulpit foz the preacher, wyth the Lozdes table foz the ministration of his holy supper, wyth the Fonte to Christen in, and also is kepte cleane, comely, and sweetely, the people is the moze desirous and the moze comforted to resozt thyther, and to tarrye there the whole tyme appointed them. With what earnestnes, wyth what vehement zeale dyd our sauiour Christe dzyue the byers and sellers out of the temple of God, & hurled downe the tables of the chaungers of money and the seates of the doue sellers, and coulde not abide that any mã should cary a vessell throughe the temple! Hee tolde them that they had made his fathers house a denne of theeues, partely through their superstition, hypocrisie, false worshyp, false doctrine, and insatiable couetousnes, and partely through contempt, abusyng that place with walking and talking, with worldly matters, without all feare of God, and due reuerence to that place. What dennes of theeues the Churches of Englande haue bene made by the blasphemous biyng and sellyng the moste precious body and blood of Christe in the Masse, as the worlde was made to beleue, at diriges, at monthes mindes, in trentalles, in abbeyes and chaunteries, beside other horrible abuses (Gods

Mat. v

holy

holy name be blessed for euer) wee nowe see and vnderstande. All these abominations, they that supplie the rowme of Christe, haue clensed and purged the Churches of Englande of, takyng awaye all suche fulsumnesse and fylthynesse, as through blynde deuotion and ignorannce hath crept into the Churche thys manye hundreth yeres. Wherfore, O ye good Christian people, ye dearely beloued in Christ Jesu, ye that glory not in worldlye and vaine religion, in phantasticall adournyng and deckyng, but reioice in heart, to se the glorye of God truelye set foorth, and the Churches restored to theire auncient and godly vse, render your moste heartye thankes to the goodnesse of almyghtye God, who hath in our daies stirred vp the heartes, not only of his godlye preachers and ministers, but also of his faithfull and most Christian magistrates and gouernours, to bring suche godlye thinges to passe. And forasmuche as your Churches are scoured and swept from the sinnefull and superstitious fylthynesse wherwith they were defiled and disfigured: Do ye your partes, good people, to kepe your Churches comelye and cleane, suffer them not to be defyled with rayne and weather, wyth doung of doues, and owles, stares, & choughes, and other fylthynesse, as it is foule and lamentable to behold in many places of this countrey. It is the house of prayer, not the house of talking, of walking, or brawling, of minstrelsie, of hawkes, of dogges. Prouoke not the displeasure and plagues of God, for despising and abusyng his holy house, as the wicked Jewes dyd. But

haue

haue God in your heart, be obediēt to his blessed
wyll, bynde your selues euery man and woman
to theire power, towarde the reparations and
cleane kepyng of your Churche, to the intent ye
may be partakers of Gods manifold blessings,
and that ye may the better be encouraged to re-
sort to your parishe Church, there to learne your
dueties toward God and your neighbour, there
to be present and partakers of Christes holy Sa-
cramentes, there to render thankes to your
heauenly father for the manyfolde bene-
fites whiche he dayly powreth vp-
pon you, there to pray toge-
ther, and to call vp-
pon Gods
holy name, whiche be
blessed, worlde
without
ende.

An Homilee of good workes. And first of Fasting.

THE lyfe which we liue in this worlde (good Christian people) is of the free benefite of God lent vs, yet not to vse it at our pleasure, after our own fleshly will: But to trade ouer the same, in those woorkes, whiche are beseeming them that are become new creatures in Christ. These woorkes ỹ Apostle calleth good woorkes, saiyng: We are Gods woorkmanship created in Christe Iesu to good woorkes, which God hath ordeined that we should walke in them. And yet his meaning is not by these woords, to induce vs to haue any affiaunce, or to put anye confidence in our woorkes, as by the merite and deseruing of them to purchase to our selues & others, remission of sinne, & so consequently euerlasting life, for that were mere blasphemie against Gods mercy, and great derogation to the bloodshedding of our sauiour Iesus Christe. For it is of the free grace & mercy of God, by the mediation of the blood of his sonne Iesus Christ, without merite or deseruyng on our part, that our sinnes are forgeuen vs, that we are reconciled and brought agayne into his fauour, and are made heyres of his heauenly kyngdome. Grace (sayeth S. Augustine) belon-

Ephes. 2

belongeth to God, who doth call vs, and then hath he good wozks, whosoeuer receaued grace. Good woozkes then bring not foozth grace: but are brought foozth by grace. The wheele (saieth he) turneth rounde, not to the ende that it may bee made rounde: but because it is firste made round, therfoze it turneth rounde. So, no man doth good wozkes to receaue grace by his good wozkes: but because he hath first receaued grace therefoze consequentlye hee doth good wozkes. And in another place he saieth: Good wozkes go not before in hym whiche shall afterwarde be iustified, but good wozkes do folow after when a man is first iustified. Saynt Paule therefore teacheth, that we must do good woozkes for diuers respectes. Firste, to shewe our selues obedient childzen vnto our heauenly father, who hath ordeyned them, that we shoulde walke in them. Secondly, foz that they are good declarations and testimonies of our iustification. Thirdly, that others seeing our good wozkes, may thereby by them be stirred vp and extited to glorifie our father which is in heauen. Let vs not therefoze be slacke to do good wozkes, seeing it is the wyll of God, that we should walke in them, assuring our selues that at the last daye, euerye man shall receaue of God foz his labour done in true faith, a greater rewarde then his wozkes haue deserued. And because somewhat shal now be spoken of one particuler good woozke, whose commendation is both in the lawe, and in the Gospel: thus muche is sayde in the beginning generally of all good woozkes. Fyrst, to re-

Aug. de diuer. questi. ad simplic. lib. 1. quest. 28

Augu. de fide & operibus cap. 4

out of the way of the simple and vnlearned, this daungerous stumbiyng blocke, that anye man should go about to purchase or bye heauen with his workes. Secondly, to take away (so nyghe as may be) from enuyous myndes, and slaunderous tongues, all iust occasion of slaunderous speaking, as though good workes were reiected. This good woorke which now shalbe intreated of, is fastyng, whiche is founde in the scriptures to be of two sortes. The one outwarde, pertayning to the body, the other inward in the hearte and mynde. This outward fast, is an abstinence from meate, drinke, and all naturall foode, yea, frō all delicious pleasures & delectations worldly. When this outwarde fast pertaineth to one particuler man, or to a fewe, & not to the whole number of the people, for causes whyche hereafter shalbe declared, then it is called a priuate fast: But when the whole multitude of menne, women, and chyldren, in a townesship or Citie, yea though a whole countrey doe fast, it is called a publique fast. Suche was that fast whyche the whole multitude of the children of Israell were commaunded to keepe the tenth daye of the seuenth moneth, because almightie God appoynted that day to bee a clensyng day, a day of an attonement, a tyme of reconciliation, a day wherein the people were clensed from theire sinnes. The order and maner howe it was don, is writtē in the .xvi. and .xxiii. Chapter of Leuiticus. That day the people did lament, mourne, weepe and bewayle theire former sinnes. And whosoeuer vpon that day did not humble his soule, bewayling Leui. xvi. and.xxiii.

waylyng his sinnes, as is sayd, abstaynyng from all bodyly foode, vntill the euening, that sinne (saieth almightie God) should be destroied from among his people. We do not read that Moyses ordayned by order of lawe, any daies of publike fast throughout the whole yere, more then that one day. The Jewes notwithstanding had many times of common fastinge, whiche the prophet Zacharie reciteth, to bee the fast of the fourth, fast of the fifth, the fast of the seuenth, and the fast of the tenth moneth. But for that it appeareth not in the leuiticall lawe when they were instituted, it is to bee iudged, that those other times of fasting, more then the fast of the seuenth moneth, were ordeyned among the Jewes by the appointment of theire gouernours, rather of deuotion, then by anye open commaundement geuen from God. Upon the ordinaunce of the generall fast, good men toke occasion to appoint to them selues priuate fastes, at suche tymes as they did eyther earnestlye lament and bewayle theire sinfull lyues, or did adict them selues to more feruent praier, that it might please God to turne his wrath from them, when eyther they were admonished and brought to the consideration therof by the preaching of the prophetes, or otherwise when they sawe present daunger to hange ouer their heades. This sorowfulnesse of heart, ioyned wyth fasting, they vttered sometyme by their outwarde behauiour and gesture of body, puttyng on sackcloth, sprinklyng themselues with ashes and dust, and syttyng or lyeng vppon the earth. For when good men feele

Zach. 8

themselues the heauie burden of sinne, see damp-
nation to be the rewarde of it, and beholde with
the eye of theire mynde the horrour of hell, they
tremble, they quake, and are inwardly touched
with sorowfulnesse of heart for theire offences,
and cannot but accuse them selues, and open
this theire griefe vnto almightie God, and call
vnto him for mercy. This being done seriously,
theire mynde is so occupied, partly with sorowe
and heauines, partlye wyth an earnest desire to
be deliuered from this daunger of hel and damp-
nation, that all lust of meate and drinke is layde
apart, and lothsomnesse of all worldlye thynges
and pleasures commeth in place, so that nothing
then liketh them more, then to weepe to lament,
to mourne, and both wyth wordes and behaui-
our of body, to shewe them selues werie of thys
life. Thus did Dauid fast, when hee made inter-
cession to almightie God for the chyldes lyfe, be-
gotten in adultrie of Bethsabe Vries wife. King
Achab fasted after thys sorte, when it repented
him of murderyng of Naboth, and bewaylyng
his own sinfull doinges. Suche was the Nini-
mites fast, brought to repentaunce by Ionas prea-
ching. When fourtie thousande of the Israelites
were slayne in battell against the Beniamites, Iudg. 20
the scripture sayeth: All the children of Israell
and the whole multitude of people went out to
Bethel, and sate there weepyng before the Lord,
and fasted all that daye vntill nyght. So dyd
Daniel, Hester, Nehemias, and many others in ye
olde testament fast. But if anye man wyll saye,
it is true, so they fasted in deede, but wee are not

nowe

nowe vnder that yoke of the lawe, we are
libertie by the freedome of the Gospell: ther
those rites and customes of the olde law, by
not vs, except it can bee shewed by the scrip
of the newe testament, or by examples out of
same, that fasting nowe vnder the Gospell,
restraint of meate, drynke, and all bodyly
and pleasures frō the body, as before. First,
we ought to fast, is a trueth more manifest,
that it should here neede to be proued, the
tures whiche teache the same, are euident.
doubt therfore that is, is whether when we
we ought to withholde from our bodies al
and drinke, duryng the tyme of our fast, or
That we ought so to do, may bee well gath
vppon a question moued by the Pharisees
Christ, and by his aunswere againe to the
Luke.v. Why (say they) do Johns disciples fast often
praye, and wee lykewise? but thy disciples
and drinke, and fast not at all. In this smoo
question, they coucht vp subtilly this argu
or reason: Who so fasteth not, that man is not
God. For fasting and praier are workes both
commended, and commaunded of GOD in
scriptures: and all good men from Moyses
this tyme, aswell the prophetes, as others,
exercised them selues in these workes. John
so and his disciples at thys daye do fast oft,
pray muche, and so do we the Pharisees in
maner: But thy disciples fast not at all, wh
if thou wylt denye, we can easyly proue it.
who soeuer eateth and drinketh fasteth not.
disciples eate and drinke, therfore they fast

Of this we conclude (say they) necessaryly, that neyther art thou, nor yet thy dysciples of God: Christe maketh aunswere, saying: Can ye make that the chyldren of the weddyng shal fast, while the brydegrome is with them? The dayes shall come, when the bridegrome shal bee taken from them: In those dayes shall they faste. Our sauiour Christe, like a good maister, defendeth the innocencie of his disciples, against the malice of the arrogant pharyses, and prooueth that hys disciples are not gylty of transgressing anye iot of Gods lawe, although as then they fasted not, and in his aunswere reprooueth the pharisees of superstition and ignorannce. Superstition, because they put a religion in their doings, and ascribed holynes to the outward worke wrought, not regardyng to what ende fastynge is ordayned. Of ignorannce, for that theye coulde not discerne betweene tyme and tyme. They knew not that there is a time of reioysyng and mirth, and a tyme agayne of lamentation and mournyng, whiche both he teacheth in his aunswere, as shalbe touched more largely hereafter, when we shall shewe what tyme is most fit to fast in.

But heare beloued let vs note, that oure sauyour Christe, in makyng hys aunswere to theire question, denied not, but confessed that hys disciples fasted not, and therefore agreeth to the pharisees in this, as vnto a manifest truethe: that who so eateth and drinketh fasteth not. Fastyng then, euen by Christes assent, is a wythholdyng of meate, drinke, and all naturall foode from the body, for the determined tyme of fastynge. And

that it was vsed in the primatiue Churche, ap
peareth most euidently by the Chalcedon, coun
cel, one of the fower first generall councells. The
fathers assembled there, to the number of. 630.
considering wyth them selues howe acceptable
a thyng fastyng is to God, when it is vsed accor
dyng to his worde: Agayne, hauyng before their
eyes also the great abuses of the same, crept into
the Churche at those dayes, throughe the negli
gence of them whyche shoulde haue taughte the
people the right vse therof, and by vayne glose,
deuised of men: To reformme the sayde abuses,
and to restore this so good and godly a work to
the true vse therof, decreed in that counsel, that
euery person, aswell in his priuate as publyque
fast, shoulde continue all the day wythout meate
and drynke, till after the euenyng prayer. And
whosoeuer dyd eate or drink before the euening
prayer was ended, should be accompted and re
puted not to consider the purity of his fast. This
canon teacheth so euidently howe fastynge was
vsed in the primatiue Churche, as by wordes it
cannot be more plainely expressed.

Fastyng then, by the decree of those fyue hun
dreth and thirtie fathers, grounding their deter
mination in this matter vppon the sacred scrip
tures, and long continued vsage or practise, both
of the prophetes and other godly persons before
the comming of Christe, and also of the apostles
and other deuoute men in the newe testament,
is, a withholdyng of meate, drinke, and all natu
rall foode from the body for the determined time
of fastyng. Thus muche is spoken hytherto, to

make

make playne vnto you what fastynge is. Nowe hereafter shalbe shewed the true and ryghte vse of fastyng.

Good woorkes are not all of one sorte. For some are of them selues and of theire owne proper nature always good: as to loue God aboue all thinges, to loue my neighbour as my selfe, to honour father and mother, to honour the higher powers, to geue to euery man that which is his due, and suche like. Other woorkes there bee, whyche considered in them selues withoute further respecte, are of their owne nature, mere indifferent, that is, neither good nor euil, but take their denomination of the vse or ende whereunto they serue. Whiche woorkes hauinge a good ende, are called good woorks, and are so in dede: but yet that commeth not of them selues, but of the good ende whereunto they are referred. On the other side, if the ende that they serue vnto, be euill, it cannot then otherwise be, but that theye must nedes be euill also. Of this sort of woorkes, is fasting, which of it selfe is a thyng merely indifferent: But is made better or woorse by the ende that it serueth vnto. For when it respecteth a good ende, it is a good woorke: but the end being euill, the woorke it selfe is also euill. To fast then with this perswasion of mynde, that our fastyng and our good woorkes, can make vs perfect and iust men, and finally, bryng vs to heauen: this is a deuillishe perswasion, & that faste, so farre of from pleasing god, that it refuseth his mercy, and is altogether derogatorie to the merites of Christes death, and hys precious bloud

Luk.8. shedyng. Thys doth the parable of the pharisee and the publicane teache. Twoo men (sayeth Christ) went vp together into ỳ temple to pray, the one a pharisee, the other a publicane. The pharisee stoode and prayed thus within himself: I thanke thee O God, that I am not as other men are, extorcioners, vniust, adulterers, and as this publicane is. I faste twise in the weeke, I geeue tythes of all that I possesse. The publicane stoode a farre of, and woulde not lift vp his eyes to heauen, but smote his breast, and sayde: God be merciful to mee a sinner. In the person of this pharisee, our sauiour Christe setteth out to the eye, and to the iudgement of the worlde, a perfect, iust, and righteous man, suche one as is not spotted with those vices, that men commonlye are infected with, extortion, bribery, polling and pylling their neighbour, robbers and spoylers of common weales, craftie, and subtile in chopping & chaungyng, vsing false wayghts, and detestable periurye in theire buying and selling, fornicatours, adulterers & vicious liuers. The pharisee was no suche man, neyther faultye in any suche lyke notorious cryme. But where other transgressed by leauyng thynges vndone, whyche yet the lawe requyred: this man dyd more then was requisite by lawe. For hee fasted twyse in the weeke, and gaue tythes of all that he had. What could the worlde then iustly blame in this man? yea, what outwarde thynge more could be desired to be in him, to make him a more perfect, and a more iust man? Truelye nothyng by mannes iudgement: And yet oure sauiour

Christe

Chriſte preferreth the poore publicane wythout faſting, before him with his faſt. The cauſe why he doth ſo, is manifeſt. For the publicane hauing no good workes at al to truſt vnto, yelded vp him ſelfe vnto God, confeſſyng his ſinnes, and hoped certaynely to be ſaued by Gods free mercy only. The phariſee gloried, and truſted ſo much to his workes, that he thought him ſelfe ſure inoughe without mercy, and that he ſhoulde come to heauen by his faſtinge and other deedes. To thys ende ſerueth that parable. For it is ſpoken to them that truſted in them ſelues, that they were ryghteous, and deſpyſed other. Now becauſe the phariſee directed his worke to an euill ende, ſeekyng by them iuſtification, whiche in deede is the proper worke of God, without oure merytes, his faſtyng twyſe in the weeke, and al his other workes, though they were neuer ſo many, and ſeemed to the worlde neuer ſo good and holy, yet in very dede before God, they are altogether euil and abhominable. The marke alſo that the hipocrites ſhote at with their faſt, is, to appeare holy in the eye of the worlde, and ſo to wynne commendation and prayſe of men. But oure ſauyour Chriſte ſayeth of them, they haue theire reward, that is, they haue prayſe and commendation of men, but of God theye haue none at all. For whatſoeuer tendethe to an euill ende, is it ſelfe by that euyll ende, made euyl alſo. Agayne, ſo long as we kepe vngodlynes in oure heartes, & ſuffer wicked thoughtes to tary there, though we faſt as oft as did eyther ſaint Paul, or Jhon Baptyſt, and keepe it as ſtraightly as dyd the Mat. 6.

Miniuites: yet shall it be not onely vnprofitable to vs, but also a thynge that greatlye displeaseth almightie god. For he sayeth, that his soule abhorreth & hateth such fastings, yea they are a burden then vnto him, & hee is weary of bearyng them. And therfore he inuayeth most sharpely against them, saying by the mouth of the prophete Esai. Beholde, when you fast, your lust remaineth still, for ye do no lesse violence to your detters. Lo, ye fast to stryke and debate, and to smyte wyth the fyst of wickednes. Nowe ye shall not fast thus, that you may make youre voice to bee heard on houe. Think ye this fast pleaseth me, that a man should chasten himselfe for a day: should that be called a fasting or a day that pleaseth the Lord? Nowe dearely beloued, seeyng that almyghtie God alloweth not our fast for the workes sake, but chiefly respecteth our heart howe it is affected, and then esteemeth our faste eyther good or euyll by thende that it serueth for: it is our part to rent our heartes, and not our garmentes, as we are aduertised by the prophete Joel, that our sorowe and mournyng must bee inwarde in heart, and not in outwarde shewe onely; yea it is requisite that first before all thinges wee cleanse our harts from sinne, and then to direct our fast to such an ende as God will allowe to be good.

Esai.1.

Esai.8.

Ioel.2.

There bee three endes, whereunto if your fast be directed, it is then a worke profitable to vs, and accepted of God.

The first is, to chastise the flesche, that it be not to wanton, but tamed and brought in subiection to the spirite. This respect had saint Paul

1.Cor.9

in his fast, whē he sayd: I chastite my body, and bring it in to subiection, least by any meanes it commeth to passe that when I haue preached to other, I my selfe be found a castaway.

The seconde, that the spirite may bee more fervent and earnest to prayer. To thys ende fasted the prophetes and teachers that weare at Antiochе, before they sent foorthe Paule and Barnabas to preache the Gospell. The same two apostles fasted for the like purpose, when theye commended to God, by their earnest praiers, the congregations that were at Antioche, Pisidia, Iconium, and Listris, as wee reade in the Actes of the apostles. Act. 13. Act. 14.

The thyrde, that our fast bee a testimonie and witnesse with vs before God, of our humble submission to his high maiestie, when wee confesse and acknowledge our sinnes vnto him, & are inwardly touched with sorowfulnesse of heart, bewayling the same in the affliction of oure bodies. These are the three endes or ryghte vses of fasting. The first belongeth most properlye to private fast, The other two are common, aswell to publique fast, as to priuate. And thus muche for the vse of fastyng. Lorde haue mercye vpon vs, and geue vs grace, that while we liue in this miserable world, we may through thy helpe bryng forth thys and such other fruites of the spyryte, commended and commaunded in thy holy word, to the glory of thy name, and to our comfortes, that after the race of this wretched life, we may lyue euerlastynglye wyth thee in thy heauenly kyngdome, not for the merites and worthynesse

of our wooꝛkes, but foꝛ thy mercye sake, and the merites of thye deare sonne Jesus Chꝛiste, to whom with thee and the holy ghost, be all laude, honour, and glozy, foꝛ euer and euer. Amen.

¶ The seconde part of the Homilee of *Fastyng*.

IN the foꝛmer Homylee (beeing ued) was shewed, that among the people of ỹ Jewes, fastyng as it was commaunded them from God by Moyses, was to abstaine the whole daye, from mozrowe tyll nyghte, from meate, dꝛinke, and all maner of foode that nou sheth the body, and that who so tasted ought foze the Euenyng, on the daye appointed to fastyng, was accompted among them a bꝛeaker his fast. Which ozder though it seemeth stra to some in these our dayes, because it hathe ben so vsed generallye in this Realme of ma yeres past: yet that it was so amõg gods peo (I meane the Jewes) whom before the cõmi of our sauiour Chꝛist, god did vouchsafe to cho vnto him selfe, a peculier people aboue all o nations of the earth, & that our sauiour Chꝛis so vnderstode it, and the Apostles after Chꝛis ascention did so vse it, was there sufficiently pro tied by the testimonies and examples of the ho scriptures, aswell of the new testament, as of the olde.

olde. The true vse of fasting was there also shewed. In this second part of this Homylee shall be shewed, that no constitution or lawe made by man, for thynges whiche of theire owne proper nature be meere indifferent, can bynde the consience of Christen men to a perpetuall observation and keping thereof, but that the higher powers hath full libertie to alter & chaunge euerye such lawe and ordinaunce, eyther ecclesyasticall or politicall, when tyme and place shall require. But first an aunswere shalbe made to a question that some may make, demaundyng what iudgement we ought to haue of suche abstinences as are appointed by publique order and lawes made by princes, and by the auctoritie of the magistrates, vpon policie, not respectyng any relygion at all in the same. As when any Realme in consideration of the maintayning of fysher townes vnderyng vpon the seas, and for the encrease of fishermen, of whom do spryng mariners to goe vpon the sea, to the furnishyng of the nauy of the Realme, whereby not onely the commodities of other countreys may bee transported, but also may be a necessary defence to resist the inuasyon of the aduersarye.

For the better vnderstanding of this question, it is necessary that we make a differēce betwene the pollicies of princes, made for the ordering of theire common weales, in prouision of thinges seruing to the more sure defence of their subiects and countreyes, and betwene ecclesiasticall pollicies, in prescribing suche workes, by which, as by secondary meanes, Gods wrath may be pacified,

fied, and his mercye purchased. Positiue lawes made by princes for conseruation of theire policie, not repugnaunt vnto Gods lawe, ought of all Christian subiectes with reuerence of the magistrate to be obayed, not only for feare of punishment, but also (as the apostle saieth) for conscience sake. Conscience I saye, not of the thynge which of the owne nature is indifferent: but of our obedience, which by the law of god we owe vnto the magistrate, as vnto Gods minister. By whiche positiue lawes, though we subiectes be for certayne times & dayes appointed, be restrayned from some kindes of meates and drinke, which God by his holy worde hath left free to be taken and vsed of al men wyth thankes geuing in all places and at all times: yet for that suche lawes of princes and other magistrats are not made to put holynes in one kynde of meate & drinke more then another, to make one daye more holye then another, but are grounded merely vpon pollicie, al subiectes are bounde in conscience to kepe them by Gods commaundement, who by the apostle willeth all without exception, to submit themselues vnto the authoritie of the higher powers. And in this point concerning our duties which be here dwelling in Englande, enuironed with the sea as we be, we haue great occasion in reason to take the commodities of the water, which almightye God by hys diuine prouydence hath layde so nye vnto vs, wher by the encrease of victayles vpon the land may the better be spared & cherished, to the sooner reducyng of victayles to a more moderate pryce, to the better sustenaunce

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of the poore. And doubtlesse hee seemeth to bee
to dainty an English man, which considering the
great commodities whiche may ensue, wyll not
forbeare some peece of hys licentious appetyte
upon the ordinaunce of his prince, with the con-
sent of the wise of the Realme. What good Eng-
lishe heart woulde not wyshe the olde auncyent
glory should returne to ỳ realme, wherin it hath
with great commendations excelled before oure
daies, in the furniture of the Nauie of the same?
What wyll more daunt the hearties of the aduer-
sarie, then to see vs as well fenced and armed on
the sea, as we be reported to be on the lande? If
the prince requested oure obedience to forbeare
one daye from flesh more then we do, and to be
contented with one meale in the same day, should
not our owne commoditie thereby perswade vs
to subiection? But nowe that twoo meales bee
permitted on that day to be vsed, whyche some-
time our elders in verye greate numbers in the
Realme dyd vse with one onely spare meale, and
that in fishe onelye: shall we thinke it so great a
burthen that is prescribed?

Furthermore consider the decay of the townes
vpon the seas, whiche shoulde be most redy by the
number of the people there to repulse the enemie,
and we whiche dwell further of vppon the
lande, hauing them as our bucklet to defend vs,
should be ỳ more in suertie. If they be our neigh-
bours, why should we not wish them to prosper?
If they be our defence, as nyest at hande to repel
the enemye, to kepe out the rage of ỳ seas which
els woulde breake vpon our faire pastures, why
should we not cherish them? Neither do we vrge

that

that in the ecclesiasticall pollicye, prescribynge a fourme of fastyng, to humble our selues in the sight of almightie God, that that order which was vsed among the Jewes, and practised by Christes apostles after his ascention, is of such force and necessitie, that that onely ought to be vsed among Christians, and none other, for that were to bynde Gods people vnto the yoke & bondage then of Moyses pollicie, yea, it were ye very way to bring vs whiche are set at libertie by the freedome of Christs Gospel, into the bondage of the lawe agayne, whych God forbyd that any man shoulde attempt or purpose. But to thys ende serueth, to shewe howe farre the order of fastyng nowe vsed in the Churche at this day, differeth from that which then was vsed. Gods Churche ought not, neither may it be so tied to that or any other order now made, or hereafter to bee made & deuised by thauctoritie of mã, but that it may lawfully for iust causes, alter, chaunge, or mytigate those ecclesiastical decrees & orders, procede wholly from them, and breake them, when they tende eyther to superstition, or to impietie, when they drawe the people from God, rather then worke any edificacio in them. This auctoritie Christe himselfe vsed, and left it vnto his Church. He vsed it I say: For the order of fastyng made by the elders for washing oft times which was diligently obserued of the Jewes: perteynyng to superstition, our sauiour Christe altered and changed the same in his Churche, into a profitable sacrament, the sacrament of oure regeneration or newe birth. This auctoritie to mytigate lawes and decrees ecclesiasticall, thapostles

practised, when they, wryting from Hierusalem vnto the congregation that was at Antioche, signified vnto them that they would not lay any further burthen vppon them, but these necessaries: That is, that theye shoulde abstayne from thynges offred vnto idols, from bloud, from that whiche is strangled, and from fornication, not withstandyng that Moyses law required many other obseruaunces. This aucthoritie to change the orders, decrees, and constitutions of the Churche, was after thapostles time vsed of the fathers about the maner of fastyng, as it appeareth in the tripartite historie, wheare it is thus written: Touching fasting, we finde that it was diuersly vsed in diuers places by diuers men. For they at Rome fast three weekes together before Easter, sauyng vpon the Saterdayes and Sundayes, whiche faste they call Lent. And after a fewe lynes in the same place it folowethe: Theye haue not all one vniforme order in fastyng. For some do fast and abstayne bothe from fyshe and flesh. Some when they faste, eate nothyng but fishe. Others there are, whiche when they fast, eate of all water foules, aswel as of fishe, grounding them selues vpon Moyses, that such foules haue their substaunce of the water, as the fishes haue. Some others when they fast, will neither eate hearbes nor egges. Some fasters there are that eate nothing but drie bread. Others when they fast, eate nothyng at all, no not so muche as drye breade. Some fast from all maner of foode till nyght, and then eate, without makyng anye choyse or difference of meates. And a thousande

Act. 15

Tripartit. hist. lib. 9. cap. 38

such

such like diuers kindes of fasting may be found in diuers places of the worlde, of diuers men diuersly vsed. And for al this great diuersity in fasting, yet charitie the very true bonde of Christian peace was not broken, neyther did the diuersitie of fastyng breake at anye tyme theire agreement and concorde in faythe. To abstaine some tyme from certayne meates, not because the meates are euyll, but because they are not necessarye: This abstinence (sayeth saint Augustine) is not euill. And to restrayne the vse of meates when necessitie and time shall require: this (sayeth he) doth properly pertaine to Christian men.

Euſ.lib.5. cap.24.

Dogma. eccleſiaſt. cap.66.

Thus ye haue heard good people, fyrste that Christian subiectes are bound euen in conscience to obey princes lawes, whiche are not repugnaunt to the lawes of God. Ye haue also heard that Christes Churche is not so bounde to obserue any order, lawe, or decree made by man, to prescribe a fourme in religion: but that the Churche hath full power and aucthoritie from God, to chaunge and aulter the same when necessitie shal require, whiche hath ben shewed you by the example of our sauiour Christe, by the practise of the apostles, and of the fathers since that time.

Nowe shall bee shewed briefely what tyme is meete for fasting, for all tymes serue not for all thynges. But as the wise man sayeth: All thynges haue theire tymes. There is a time to weepe and a tyme agayne to laugh, a tyme to mourne and a tyme to reioyce. &c. Oure sauyour Christ excused his discipies, and reproued the pharisees because they neyther regarded the vse of fasting

Eccle.3.

not considered what tyme was meete for the same. Which both he teacheth in his aunswere, saying: The chyldren of the maryage can not mourne whyle the brydegrome is wyth them. Their question was of fastyng, hys aunswer is of mourning, sygnyfying vnto them playnelye, that the outwarde fast of the body, is no fast before God, except it be accompanyed wyth the inwarde fast, whiche is a mournyng and a lamentation in the heart, as is before declared. Concerning the tyme of fasting, he saieth: The daies will come, when the bridegrome shall bee taken from them, in those dayes they shall fast. By this it is manifest, that it is no time of fastinge whyle the mariage lasteth and the bridegrome is there present. But when the mariage is ended, and the bridegrome gone, then is it a meete time to fast. Now to make playne vnto you what is the sense and meanyng of these wordes: Wee are at the mariage, and agayne, The brydegrome is taken from vs. We shall note, that so longe as God reualeth his mercy vnto vs, and geueth vs of his benefites, eyther spirituall or corporall, wee are said to be with the bridegrome at the maryage. So was that good olde father Jacob at the mariage, when he vnderstode that his sone Joseph was aliue, and ruled al Egypt vnder king Pharao. So was Dauid in the maryage with the bridegrome, when he had gotten the victorie of great Goliah, and had smytten of hys head. Judith and all the people of Bethulia weare the guestes of the weddyng, and had the bridegrome with them, when God had by the hande of a

Mat.9.

Mat.9. Luk.5.

woman

woman slayne Holofernes, the graund capt
of the Assirians hoste, and dyscomfited all the
enemies. Thus weare the apostles the chil
of the mariage while Christe was corporally pr
sent with them, & defended them from all da
gers, both spirituall and corporall. But the ma
riage is sayde then to bee ended, and the bry
grome to be gone, when almightye God smit
vs with affliction, and semeth to leaue vs in th
middest of a number of aduersities. So G
sometyme striketh pryuate men pryuatelye wy
sundry aduersities, as trouble of mynde, losse
frendes, losse of gooddes, long and daunger
sicknesses &c. Then is it a fitte tyme for that
to humble him selfe to almightie God by fas
and to mourne and bewayle hys sinnes wyth
sorowfull heart, and to pray vnfaignedly, sayi
Psal. 51 with the prophete Dauid: Turne away thy fa
O Lorde, from my sinnes, and blot out of thy
membraunce all myne offences. Agayne, wh
God shal afflict a whole region or countrey wi
warres, with famyne, wyth pestylence, wyt
straunge diseases, and vnknowen sicknesses, a
other suche lyke calamyties: then is it tyme
all states and sortes of people, hygh and low
menne, women, and chyldren, to humble the
selues by fasting, and bewayle theire sinfull
uyng before God, and pray with one com
voyce, saying thus, or some other suche like pr
er. Be fauourable, O Lord, be fauourable
thy people, whyche turneth vnto thee, in we
pyng, fastyng, and prayying, spare thye pe
whom thou haste redeemed wyth thy pre
blo

blood and suffer not thyne inheritaunce to be destroyed and brought to confusion.

Fastyng thus used with praier, is of great efficacie, and wayeth much with God. So the angel Raphaell tolde Tobias. It also appeareth by that which our sauiour Christe aunswered to his disciples, demaundyng of hym why they coulde not cast foorth the euill spirite out of him that was brought vnto them. This kynde (saith he) is not caste out but by fasting and prayer. How auaylable fasting is, howe muche it wayeth wyth God, and what it is able to obteyne at his hande, can not better bee set foorth, then by opening vnto you and laying before you some of those notable thinges that hath bene brought to passe by it. Tobi. 12

Fastyng was one of the meanes whereby almightie God was occasioned to alter the thyng whiche hee had purposed concernyng Ahab, for murdryng the innocent man Naboth, to possesse his vineyarde. God spake vnto Elia, saiyng: Go thy way and saye vnto Ahab, Hast thou kylled and also gotten possession? Thus saith the Lord: In the place where dogges licked the blood of Naboth, shall dogges euen licke thy blood also. Beholde, I will bring euill vpon thee, and will take away thy posteritie: Yea the dogges shall eate him of Ahabs stocke that dyeth in the citie, and him that dyeth in the fieldes shall the foules of the ayre eate. This punishment had almightie God determined for Ahab in this worlde and to destroy all the male kynd that was begotten of Ahabs bodye, besides that punishement whyche 3. Reg. 11

shoulde haue happened vnto him in the worlde to come. When Ahab heard this, he rent his clothes, and put sacke cloth vppon hym, and fasted and lay in sacke cloth, & went bare footed. Then the worde of the Lord came to Elia, saying: Seest thou how Ahab is humbled before me? Because hee submitteth himselfe before me, I wyll not bring that euill in his daies, but in hys sonnes dayes wyll I bring it vpon his house. Although Ahab through the wicked councell of Iesabel his wyfe had committed shamefull murder, and gaynst all ryght disherited and dispossessed for euer Nabothes stocke of that vineyarde: yet vpon his humble submission in heart vnto God, which he declared outwardly by putting on sack cloth and fasting, God chaunged his sentence so that the punishement whiche he had determined fell not vpon Ahabs house in his time, but was deferred vnto the daies of Ioram his sonne. Here wee may see of what force our outward fast is, when it is accompanied with the inwarde fast of the mynde, which is (as is saide) a sorowfulnesse of heart, detesting and bewayling our sinful doinges. The lyke is to bee seene in the Niniuites: For when God had determined to destroy the whole citie of Niniue, and the tyme which he had appointed, was euen nowe at hande, he sent the prophet Ionas to say vnto them: yet fourtie dayes, & Niniue shalbee ouerthrowen. The people by and by beleued God, & gaue themselues to fasting: yea the king by thaduice of his counsel caused to be proclamed, saiyng: Let neyther man nor beast, bullock nor shepe taste any thing, neither

Ionas.3

neither feede, nor drinke water: But let man & beast put on sackcloth, and crye mightilye vnto God, yea let euery man turne frō his euill way, & from the wickednesse that is in theire handes. Who can tell if god will turne & repent, & turne away from his fierce wrath, that we perish not? And vppon this their heartie repentaunce, thus declared outwardlye wyth fastyng, rentyng of their clothes, puttyng on sacke cloth, and sprinklyng them selues with duste and ashes, the scripture saith: God saw their workes that they turned from their euyll waies, and God repented of the euyll that he had sayde that he would do vnto them, and he dyd it not. Nowe beloued, ye haue heard firste what fastynge is, aswell that which is outwarde in the body, as that whiche is inward in the heart. Ye haue heard also that there are three endes or purposes, wherevnto yf our outward faste be directed, it is a good worke that god is pleased with. Thirdely hath been declared what tyme is most meete for to fast, either priuately or publikely. Last of all, what thynges fastyng hath obteyned of god, by the examples of Ahab and the Niniuites. Let vs therfore dearely beloued, seyng there are many more causes of fastynge and mournynge in these our dayes, then hath bene of manye yeares heretofore in anye one age, endeuoure our selues bothe inwardlye in our heartes, and also outwardly with our bodies, diligently to exercyse this godlye exercise of fastynge, in suche sorte and maner as the holye prophettes, the apostles, and dyuers other deuoute personnes for theyre tyme vsed the same.

God is nowe the ſame God that was then, God that loueth righteouſnes, and that hateth iniquitie, God whyche wylleth not the death of a ſinner, but rather that hee turne from hys wickednelle and lyue, God that hath promyſed to turne to vs, if we refuſe not to turne to him: yea if wee turne our euill workes from before hys eyes, ceaſſe to do euyll, learne to do well, ſeeke to do right, relieue the oppreſſed, be a right iudge to the fatherleſſe, defende the wydowe, breake our bread to the hungry, bryng the pooze that wander into our houſe, clothe the naked, and deſpiſe not our brother which is our own fleſh: then ſhalt thou call (ſaith the prophete) and the Lorde ſhal aunſwere, thou ſhalt crye, and he ſhal ſaye, here am I: Yea, God whiche hearde Ahab and the Niniuites and ſpared them, will alſo heare our prayers and ſpare vs, ſo that we, after their example, will vnfainedly turne vnto hym, yea he will bleſſe vs with his heauenly benedictions the time that wee haue to tarry in this worlde, and after the raſe of this mortall lyfe he will bring vs to his heauenly kingdome, where wee ſhall raigne in euerlaſting bleſſednelle with our ſauiour Chriſt, to whom with the father and the holy ghoſt bee all honour and glorie for euer and euer.

Amen.

An Homylee

againſt gluttonie and drunkenneſſe.

WE haue heard in the former Sermon welbeloued, the deſcription & the vertue of faſting, with the true vſe of the ſame. Now ye ſhal heare howe foule a thing gluttonie & drunkenneſſe is before God, therather to moue you to vſe faſtyng the more diligently. Underſtande ye therefore, that almightie God (to thende that we might kepe our ſelues vndefiled, and ſerue him in holyneſſe and righteouſnes according to his word) hath charged in his ſcriptures, ſo ma- Titus.2.
nye as loke for the glorious appearing of our ſauiour Chriſte, to leade their liues in all ſobrietie, modeſtie, and temperauncie. Whereby wee may learne howe neceſſarie it is for euerye chriſtian that wil not be founde vnready at the commyng of our ſauiour Chriſte, to lyue ſober mynded in this preſent worlde, forasmuche as otherwyſe being vnredy, hee cannot enter with Chriſte in Titus.2
to glorie: And beyng vnarmed in this behalfe, he muſt needes be in continuall daunger of that cruell aduerſarie the rorying lion againſt whome the apoſtle Peter warneth vs to prepare our ſelues in continuall ſobrietie, that we may reſiſt i.Pet.5
being ſtedfaſt in fayth. To the intent therefore that this ſoberneſſe may be vſed in all our beha-

uiour, it ſhalbee expedient for vs to declare vnto you howe muche all kynde of exceſſe offendeth the maieſtie of almyghtye God, and howe greuouſly hee puniſheth the immoderate abuſe of thoſe his creatures whyche he ordeyneth to the maintenaunce of this our needy lyfe, as meates, drinkes, and apparell. And agayne to ſhewe the noyſome diſeaſes and great miſchiefes that commonly do folowe them that inordinatly geue by them ſelues to bee caried headlong wyth ſuche pleaſures as are ioyned either with daintie and ouerlarge fare, or els with coſtly and ſumptuous apparell.

And firſt, that ye may perceaue howe deteſtable and hatefull all exceſſe in eatyng and drynkyng is, before the face of almigtie God, ye ſhall call to mynde what is written by ſaint Paul to the Galathians, where hee numbreth gluttonie and drunkennes among thoſe horrible crimes with the which (as he ſaieth) no man ſhall inherite the kingdome of heauen. He reckeneth them among the deedes of the fleſhe, & coupleth them with idolatrie, whoredome, and murder, whych are the greateſt offences that can bee named among men: For the firſt ſpoyleth God of his honour, the ſeconde defileth his holy temple, that is to wit, our owne bodies, the third maketh his companions of Cayne in the ſlaughter of our brethren, and who ſo committeth them as ſayth Paule ſaieth, cannot inherite the kingdome of God. Certainly, that ſinne is verye odious and lothſome before the face of god, whych cauſeth hym to turne hys fauourable countenaunce ſo

Galat. v

farre

farre from vs, that hee shoulde cleane barre vs out of the dooꝛes, & disherite vs of his heauenly kingdome. But he so much abhoꝛreth all beastly banquettyng, that by hys sonne our Sauiour Christe in the Gospell, hee declareth his terrible indignation against all belly Gods, in that hee pꝛonounceth them accursed, saiyng: Wo bee to you that are full, foꝛ ye shall hunger. And by the pꝛophete Esaias he crieth out: Wo be to you that rise vp early to geue your selues to dꝛunkennes, and sett all your myndes so on dꝛinking, that ye sit swearing therat vntill it be night. The harpe the lute, the shalme, and plentie of wine are at your feastes, but the woꝛks of the loꝛd ye do not behold, neither consider the woꝛks of his hands. Wo be vnto you that are strong to dꝛinke wyne, and are mightie to aduaunce dꝛunkennes. Here the pꝛophete plainelye teacheth, that feastyng & banquetting maketh men foꝛgetfull of their duetie towardes God, when they geue thẽ selues to al kindes of pleasures, not considering noꝛ regarding the woꝛkes of the Loꝛd, who hath created meates & dꝛinkes, as saint Paul saith, to bee receaued thankfully of them that beleue & knowe the trueth. So that the very beholdyng of these creatures (being the handy woꝛke of almightye god) might teach vs to vse thẽ thankfully as god hath oꝛdeined. Theꝛfoꝛe they are without excuse befoꝛe God, which either filthyly feede thẽselues not respecting the sanctification which is by the woꝛd of god & pꝛayer, oꝛ els vnthankfully abuse the good creatures of god by surfetting & dꝛunkennesse, foꝛasmuche as Gods oꝛdinaunces in his

Luke.6.

Esaias.5.

i.Tim.4

his creatures plainely forbiddeth it. They that geue themselues therefore to bybbyng and banqueting, being altogether without consideration of Gods iudgementes, are sodaynly oppressed in the day of vengeance. And therfore our sauiour Christe warneth his disciples, saying: Take heede to your selues, lest at any tyme your heartes be ouercome with surfetting & dronkennesse and cares of this worlde, and so that daye come on you vnwares. Whosoeuer then will take warning at Christe, let hym take heede to hym selfe, least his heart being ouerwhelmed by surfetting, and drowned in dronkennesse, he be taken vnwares wyth that vnthriftie seruaunt whiche thinking not on his maisters cummyng began to smyte hys felowe seruauntes, & to eate and drinke, and to bee dronken, and being soddeinly taken, hath his iust rewarde with vnbeliuing hypocrites. They that vse to drink deepely, and to feede at full (wallowyng them selues in all kynde of wickednesse) are brought a sleepe in that slumbring forgetfulnesse of gods holye wyll and commaundementes. Therefore almightie God cryeth by the prophet Ioel: Awake ye dronkardes, weepe and howle all ye drinkers of wine, because the newe wine shalbee pulled from your mouth. Here the Lord terribly threateneth to withdrawe his benefites from suche as abuse them, and to pull the cup from the mouth of dronkardes. Here we may learne not to slepe in dronkennes and surfetting, leste God deprive vs of the vse of his creatures, when we vnkindly abuse them. For certeinly the Lorde our God wyl

Luk. 2

Luk. 12

Ioell. i.

wil not only take away his benefites when they are vnthankfully abused: but also in his wrath and heauy displeasure, take vengeaunce on such as immoderatelye abuse them. If our first pa- Gene.3
rentes Adam and Eue had not obeyd their gree die appetite, in eating the forbidden fruite, neyther had they lost the fruition of Gods benefites which they then enioyed in paradice, neither had they brought so manye mischiefes both to themselues and to al their posteritie. But when they passed the bonds that god had appointed them, as vnworthy of gods benefites they are expelled and dryuen out of paradice, they may no lenger eate the fruites of that garden, whyche by excesse they had so much abused: As transgressours of Gods commaundement, they and their posteritie are brought to a perpetuall shame and confusion, and as accursed of God they must nowe sweate for their liuing, which before had aboundaunce at their pleasure. Euen so, if we in eatyng and drynkyng exceede, when God of hys large liberalitie sendeth plentie, hee wyll soone chaunge plentie into scarsenes: and where as we gloried in fulnesse, hee will make vs emptie, and confounde vs wyth penurie, ye wee shalbe compelled to labour and trauayle with paynes, in seekyng for that whiche we sometime enioyed at ease. Thus the Lorde wyll not leaue them vnpunished, whiche not regarding hys workes followe the lustes and appetites of theire owne heartes. The patriarche Noah, whom the apo- Gene.3
stle calleth the preacher of righteousnes, a man Noah.
exceedingly in Gods fauour, is in holy scripture

made

made an example, whereby we may learne to auoide drunkennesse. For when he had powred wine more then was conuenient, in filthye manner he lay naked in his tent, his priuities discouered: And whereas sometime hee was much esteemed, he is now become a laughing stock to his wicked sonne Cham, no small griefe to Sem and Japheth hys other twoe sonnes, which were ashamed of theire fathers beastlye behaviour. Here wee maye note, that drunkennesse bringeth with it shame and derision, so that it neuer escapeth vnpunished. Lot in lyke manner beyng ouercome with wine, committeth abominable incest with his owne daughters. So wyll almyghtie God geeue ouer drunkardes to the shamefull lustes of their own heartes. Gene.3 Lot. Is Lot by drynking fallen so farre beside himselfe, that he knoweth not his owne daughters? Who woulde haue thought that an olde man in that heauye case, hauyng loste hys wyfe and all that he had, whiche had seene euen nowe Gods vengeaunce in fearfull manet declared on the fiue cities for their vicious lyuyng, should beeing farre paste the remembraunce of his duetie: Sobermenne ouercome wyth drynke, are altogether madde as Seneca saith. Epist.84 He was deceaued by his daughters: but nowe many deceaue themselues, neuer thinking that GOD by his terrible punishementes wilbee auenged on them that offende by excesse. It is no small plague that Lot purchased by his drunkennesse: For he had copulation moste filthyly with hys owne daughters, which conceaued thereby, so that the matters brought

brought to lyght, it can no lenger bee hyd. Two incestuous chyldren are borne, Ammon and Moab, of whom came two nations, the Ammonites and Moabites, abhorred of God, and cruel aduersaries to his people the Israelites. Lo Lot hath gotten to hym selfe by drinking, sorow and care, with perpetuall infamie and reproche vnto the worldes ende. If God spared not hys seruaunt Lot, being otherwise a godlye man, nephewe vnto Abraham, one that intertained the angels of God: What will hee do to these beastlye belly gues, whiche voide of al godlynes or vertuous behauiour, not once, but continuallye daye and night, geue them selues wholly to bybbyng and banquetting? But let vs yet further beholde the terrible examples of Gods indignation agaynst such as greedyly folowe their vnsatiable lustes. Ammon the sonne of Dauid, feastyng hym selfe wyth hys brother Absolon, is cruelly murthered of his own brother. Holophernes a valeaunt & myghty capitayne, being ouerwhelmed wyth wine, had his head stricken from his shoulders by that seely woman Iudith. Simon the hie priest and his two sonnes Mattathias and Iudas, being entertained of Ptolomie the sonne of Abobus who had before maryed Simons daughter, after muche eating and drinking, were trayterously murthered of their owne kynsman. If the Israelites had not geuen them selues to belly cheare, they had neuer so often fallen to idolatrie: Neyther would we at this daye be so addict to superstition, were it not that we so much esteemed the filling of our bellies. The Israelites when they

2.Sam.13.

Ammon

Iudith. 19

i.Mac. 18

Exod.32

serued

i.Cor.x. serued idolles, sate downe to eate and drynke and rose againe to playe, as the scripture reporteth. Therefore, seeking to serue theire belly they forsoke the seruyce of the Lorde their God. So are we drawen to consent vnto wickednesse when our hearts are ouerwhelmed by drunkennesse & feasting. So Herode settyng hys mynde on banquetting, was content to graunt that the holy man of God John Baptist shoulde be beheaded, at ỳ request of his whores daughter.

Mat.14

Luk.16. Had not the ryche glutton ben so gredyly geuen to the pamperyng of his belly, he woulde neuer haue beene so vnmerciful to the poore Lazarus, neither had hee felt the tormentes of vnquenchable fire.

Ezc.16 What was the cause that God so horribly punished Sodoma and Gomorrha? was it not their proude banquetting and continual idlenesse which caused them to be so leude of lyfe, and so vnmercifull towardes the poore? What shall we nowe thinke of the horrible excesse whereby so many haue perished, and ben brought to destruction? The great Alexander after that hee had conquered the whole world, was hymselfe ouercome by drunkennesse, in so muche that beyng drunken hee slewe hys faythfull frende Clitus, whereof when he was sober hee was so much ashamed, that for anguishe of heart he wyshed death. Yet notwithstandyng, after this hee left not his banquetting, but in one nyght swylled in so muche wine that hee fell into a feuer, and when as by no meanes he woulde abstaine from wine, within fewe dayes after in miserable sorte hee ended his lyfe. The conquerour of the whole

Alexand.

worlde

worlde is made a slaue by excesse, & becommeth so madde that he murthereth his deare frend, he is plagued wyth sorowe, shame, and griefe of heart for his intemperauncie, yet can hee not leaue it, he is kept in captiuitie, and hee whyche sometime had subdued manye, is become a subiect to the vyle belly. So are drunkardes and gluttons altogether wythout power of themselues, and the more they drynke, the dryer they ware, one banquet prouoketh another, they studie to fyll their greedy stomakes. Therefore it is commonly sayde, A drunken man is alwayes drie, and, A gluttons gutte is neuer fylled. Unsaciable truely are the affections & lustes of mans heart, and therfore we must learne to bridle them with the feare of God, so that we yealde not to our owne lustes, leste we kindle gods indignation against our selues, when we seeke to satisfie our beastly appetite. Saint Paul teacheth vs, whether we eate or drinke, or whatsoeuer we do, to do all to the glorie of god. Where he appointeth as it were by a measure, how much a man maye eate and drink: that is to wit, so muche that the mynde bee not made sluggishe by crommyng in meate and powring in drinke, so that it can not lyfte vp it selfe to the prayse and glorie of God. Whatsoeuer he be than, that by eating & drinkyng makes hym selfe vnlusty to serue God, let him not thinke to escape vnpunished. i.Cor.x.

We haue hearde howe muche almyghty God detesteth the abuse of his creatures, as hee hym selfe declareth, aswell by his holy worde, as also by the fearefull examples of his iust iudgement.

Now

Nowe if neyther the worde of God can restrain
our raging lustes and gredie appetites, neyther
the manifest examples of gods vengeaunce fro
vs from riotous and excessiue eatyng and drin-
ing, let vs yet consider the manifolde mischiefes
that proceede thereof, so shall wee know the tree
by the fruites. It hurteth the body, it infecteth
the mynde, it wasteth the substaunce, and is vn-
full to the neyghbours. But who is able to ex-
presse the manifold daungers and inconueni-
ces that folowe of intemperate diete? Oft com-
meth sodeine death by banquettyng, sometyme
the membres are dissolued, and so the whole bo-
dy is brought into a miserable state. He that
eateth and drynketh vnmeasurablye, kyndeleth
ofte tymes suche an vnnaturall heate in his
bodye, that hys appetite is prouoked thereby to
desire more then it should, or els it ouercommeth
his stomake, and filleth all the body full of slug-
gishnes, makes it vnlusty and vnfit to serue ey-
ther God or man, not norysshing the body, but
hurting it: and last of all, bryng manye kyndes
of incurable diseases, whereof ensueth some-
tymes desperate death. But what shoulde I
neede to saye anye more in this behalfe? For ex-
cept god blesse our meates, & geue them strength
to feede vs: againe, except GOD geue strength
to nature to digest, so that we may take profite
by them, eyther shall wee fylthyly vomite them
vp againe, or els shall they lye stynkyng in our
bodyes, as in a lothsome synke or canell, and so
diuerslye infect the whole bodie. And surely
the blessyng of god is so farre from suche as liue
riotous

gluttonous banqueting, that in their faces bee some times seene the expresse tokens of this intemperancie: As Solomon noteth in his prouerbes. Prou.23.
To whome is wo (saith he) to whom is sorow? to whom is stryfe? to whom is brawling? to whom are woundes without cause? & for whom is the rednesse of eyes? euen to them that tarrye long at the wine. Marke I beseche you the terrible tokens of Gods indignation: wo and sorowe, stryfe and brawlyng, woundes wythout cause, disfigured face, and rednesse of eyes, are to be loked for, when men set themselues to excesse and gurmaundise, deuising all meanes to encrease their greedy appetites, by temperyng the wine and sawsyng it in such sort that it may bee more delectable & pleasant vnto them. It were expedient that such delicate persons shoulde bee ruled by Solomon, who in consideration of the aforesaide inconueniences, forbydeth the verye sight of wine. Loke not vppon the wine (sayeth he) when it is red, and when it sheweth his colour in the cuppe, or goeth downe pleasantlye: for in the ende thereof it wyll byte lyke a serpent and hurte lyke a cokatrice. Thyne eyes shall loke vpon straunge women, and thyne heart shal speake leude thynges, and thou shalt bee as one that sleepeth in the middes of the sea, and as hee that sleepeth in the toppe of the maste. They haue stricken me shalt thou saye, but I was not sicke, they haue beaten mee, but I felte it not, therefore wyll I seeke it yet still. Certaynelye that must needes be very hurtfull which byteth and infecteth lyke a poysoned serpent, whereby

men

men are brought to fylthy fornication, wh
causeth the heart to deuise mischiefe. He d
lesse is in great daunger that sleepeth in
middest of the sea, for soone he is ouerwh
with waues. Hee is like to fall sodenly that
peth in the toppe of the maste. And surely
hath lost his senses that cannot feele when
stryken, that knoweth not when he is beat
So, surfettyng and dronkennesse bytes by
belly, and causeth continual gnawyng in the
macke, brynges men to whoredome and le
nesse of heart, wyth daungers vnspeakable:
that men are bereued and robbed of their sen
& are altogether without power of them sel
Who seeth not now the miserable estate wh
into men are brought, by these foule filthy
sters gluttonie, and dronkennes. The body
muche disquieted by them, that as Jesus
sonne of Sirach affirmeth, the vnsatiable
Eccle. 31 neuer sleepeth quietly, such an vnmeasur
heate is kyndeled, whereof ensueth cont
ache and payne to the whole body. And no
truely the mynde is also annoyed by surfet
banquettes: For sometymes men are str
with frensie of minde, and are brought in
to neare madnesse, some ware so brutyshe
blockishe, that they become altogether voyd
vnderstanding. It is an horrible thing that
man shoulde mayme himselfe in anye memb
But for a man of his own accorde to bereue
selfe of his wittes, is a mischiefe intollerable.
Osee. 4 The prophete Osee in the fourth chapter sayeth
that wine and dronkennes taketh awaye
heart,

heart. Alas then, that anye man shoulde yelde
unto that, whereby he myght bereeue hym selfe
of the possession of his owne hearte. Wine and Eccle. 19.
women lead wyse men oute of the waye, and
bring men of vnderstanding to reproke & shame,
saieth Jesus the sonne of Sirach. Yea, he asketh
what is the lyke of man, that is ouercome wyth
drunkennes. Wine dronken with excesse, maketh Eccle. 31
bitternesse of minde, and causeth brawlinge and
stryfe. In magystrates it causeth crueltye in
steade of iustice, as that wyse Philosopher Plato
perceaued right well, when hee affirmed that a
dronken man hath a tirannous heart, & therfore
will rule all at hys pleasure, contrarye to tyght
and reason. And certaynely dronkennes maketh
men forget both lawe and equitie, which caused
kyng Solomon so strayghtlye to charge that no Prou. 31.
kyng shoulde be geuen vnto rulers, least peradd-
venture by drinking, they forget what the lawe
appointeth them, and so chaunge the iudgement
of all the children of the poore. Therfore among Dere pu.
all sortes of men, excessiue drynkyng is most in- lib. 3.
tollerable in a magistrate, or man of aucthoritie,
as Plato sayth: For a dronkarde knowethe not
where he is himselfe. If then a man of auctho-
ritie shoulde be a dronkarde, alas howe myght
he bee a guyde vnto other men, standyng in nede
of a gouernour himselfe? Besides this a dronken
man can keepe nothyng secrete, manye fonde,
foolyshe and fylthye woordes are spoken when
men are at their bankettes. Dronkennesse (as
Seneca affirmeth) discouereth all wickednesse,
and bryngeth it to lyght, it remooueth all shame-

fastnesse, & encreaseth al mischiefe. The p
manne beeing drunken, vttereth his pryde,
cruell man his crueltie, and the envyous
hys envye, so that no vyce can lye hyd in a
karde. Moreouer in that hee knoweth not
selfe, fumbleth and stamberethe in hys sp
staggereth to and fro in his goynge, beh
nothing stedfastly with his staring eies, b
that the house runneth rounde aboute hym
is euident, that the mynde is brought clean
of frame by excessiue drīking, so that who
is deceaued by wyne or strong drynke, bec
as Solomon sayeth, a mocker, or a mad man,
that hee can neuer be wise. If anye man th
that he may drinke much wyne, and yet be
in his wittes, he may as well suppose, as
sayeth, that when hee hath drunken poyso
shall not dye. For whersoeuer excessiue dr
is, there muste needes followe perturbation
mynde, & where the belly is stuffed with d
fare, there the mynde is oppressed with slo
sluggishnes. A full belly, maketh a grosse
standyng, saieth saint Barnarde, and much
maketh a weery mynde. But alas, now a d
men passe litle either for body or mynde, so
haue worldlye wealth and riches aboundan
to satisfie theire vnmeasurable lustes, they
not what they doe. Theye are not asham
shewe their drunken faces, and to play the
men openly. They thynke them selues in g
ease, and that all is well wyth them yf they
not pynched by lacke and pouertye. Lest any
vs therfore myght take occasion to flatter

Ecclesi. 19.

Ecclesi. 31.

Prou. 20.

Prou. 31.

Deceptu

Ad sororem sermone. 24.

ge in this beastly kynde of excesse, by the aboun-
daunce of riches, let vs call to mynde what So-
lomon writeth in the .xxi. of his prouerbes. Hee Prou.21
that loueth wyne & fat fare, shall neuer bee riche
layeth he. And in the .xxiii. Chapter, hee maketh Prou.23.
a vehement exhortation, on this wise: Keepe not
company with drunkardes and gluttons, for
the glutton & drunkarde shall come to pouertye.
He that draweth his patrimonie throughe hys
throte, and eateth & drinketh more in one hower
then in one day, then he is able to earne in a whole
weeke, must needes bee an vnthrift and come to
beggerye. But some will say, what neede any to
finde faulte with this? hee hurteth noe man but
him selfe, hee is no mans foe but hys owne. In
deede I knowe thys is commonly spoken in de-
fence of these beastly belly gods, but it is easye to
see how hurtful they are, not onely to thē selues,
but also to the common wealth, by theire exam-
ple. Euerye one that meeteth them is troubled
with brawlyng and contentious language, and
ofte tymes ragyng in beastlye lustes, lyke fedde
horses, they ney on theire neighboures wiues,
as Hieremie saieth, and defyle their chyldren and
daughters. Theire example is euyll to them a-
mong whom theye dwell, theye are an occasion
of offence to many, and whyles they waste their
substaunce in banquettinge, theire owne house-
holde is not prouyded of thynges necessarye,
theire wyues and theire chyldren are euyll en-
treated, theye haue not wherewith to relyeue
theire poore neighboures in tyme of necessitie,
as they myght haue, yf they lyued soberly. They

are vnprofitable to the common wealthe. For a
drunkarde is neither fit to rule, nor to bee ruled.
They are a slaunder to the Church or congrega-
1. Tim. 5. tion of Christe, and therfore saint Paul doth
communycate them amonge whoremongers,
idolaters, couetous persons, and extortioners,
forbyddyng Christians to eate with any such.
Let vs therfore good people, eschewe euery one
of vs, all intemperauncie, let vs loue sobrietie
and moderate diet, oft geeue our selues to absti-
nence and fastyng, wherby the mynde of man is
more lyft vp to God, more redy to all godly exer-
cises, as prayer, hearyng and readyng of Gods
worde, to his spirituall comfort. Finally, who-
soeuer regardeth the healthe and safetie of his
owne body, or wisheth alwaies to be well in his
wytes, or desireth quietnesse of mynde, and ab-
horreth furye and madnesse, he that woulde be
ryche, and escape pouertie, he that is wyllyng to
lyue without the hurt of his neighbour, a pro-
fitable member of the cõmon wealth, a Christian
without slaunder of Christ and his Church: let
hym auoyde all ryotous and excessyue banque-
tyng, let him learne to kepe such measure as be-
houeth hym that professeth true godlinesse,
let hym followe saint Paules rule, and so
eate & drynke, to the glory and prayse
of God, who hath created al thyn-
ges to bee soberly vsed, with
thanks geuing, to whom
bee all honour and
glory for euer
Amen.

An Homilee against excesse of Apparell.

WHere ye haue heretofore been excited & stirred to vse temperaunce of meates & drynkes, and to auoyde therceſſe therof, manye wayes hurtfull to the state of the common wealth, & also odious beefore almightie God, being the aucthour and geuer of such creatures, to comfort & stablishe oure fraile nature, with thankes vnto him, & not by abusing of thē to prouoke his liberalitie to seuere punishing of that disorder. In like maner it is cōuenient that yee bee admonyshed of another foule and chargeable excesse: I meane of Apparel, at these dayes so outragious, that neither almighty god by hys worde can staye oure proude curiositie in the same, neither yet godly and necessarye lawes made of our Princes, and oft repeated with the penalties, can bridle this detestable abuse, whereby both god is openly contempned, and the princes lawes manyfestlye disobeyed, to the greate perill of the Realme. Wherefore, that sobrietie also in this excesse may bee espyed among vs, I shall declare vnto you, both the moderate vse of apparell, approued by God in his holye worde, and also the abuses therof, which he forbyddeth and disalloweth, as it may appeare by the inconueniences whyche dayelye encrease by the iuste

iudgement of God, where that measure is not kept, which he hym selfe hath appointed. If we consider the ende & purpose, wherunto almighty God hath ordeyned his creatures, we shal easily perceaue, that he alloweth vs apparell, not only for necessities sake, but also for an honest comlynesse. Euen as in hearbes, trees, and sundry fruites, we haue not only diuers necessary vses but also the pleasaunt syght and sweete smell to delyght vs withall, wherin we may beholde the singuler loue of God towardes mankynde, in that he hath prouided both to relieue our necessities, & also to refreshe our sences with an honest & moderate recreation. Therefore Dauid in the Ciiii. Psalme, confessyng Gods carefull prouidence, sheweth that God not onely prouideth thyngs necessarie for men, as hearbes and other meates, but also suche thynges as maye reioyce and comforte, as wyne to make glad the heart, oyles and oyntmentes to make the face to shine. So that they are altogether past the limittes of humanitie, which yeldyng only to necessitie, forbid the lawfull fruition of Gods benefits. Neither whose traditions we may not be led, yf we geue eare to saint Paul, who writing to the Colossians, wylleth them not to herken vnto suche men as shall say, touche not, taste not, handle not, superstitiously bereeuyng them of the fruition of Gods creatures. And no lesse truelye ought we to beware, least vnder pretence of Christian libertie, wee take lycence to do what wee lyst, auauncynge oure selues in sumptuous apparell, and despysyng other, preparyng oure selues to

Psal. 104

Coloss. 2.

fyne

fyne bianetes, to wanton, lewde, and buchaft behauioure. To the auoydyng whereof, it behoueth vs to be myndefull of fower lessons, taught in holy scripture, whereby wee shall learne to temper our selues, and to restraine our immoderate affections, to that measure which god hath appoynted. The first is, that we make not prouision for the flesshe, to accomplishe the lustes thereof, wyth costly apparell, as that harlot dyd, of whom Solomon speaketh, Prouerbes the. vii. which perfumed her bed, & deckt it with costlye ornamentes of Egipte, to the fulfillynge of her lewde lust: but rather oughte wee by moderate temperaunce to cut of all occasions, whereby the flesshe myght get the victory. The second is written by saint Paul, in the. vii. Chapter of his first Epistle to the Corrinthes, where he teacheth vs to vse this worlde, as thoughe wee vsed it not. Wherby he cutteth away, not only all ambition, pryde, and vayne pompe in apparell: but also all inordinate care & affection, which withdrawethe vs from the contemplation of heauenly thinges, and consideration of our duety towardes God. Theye that are muche scruppyd in carynge for thynges pertaynynge to the bodye, are moste commonlye negligent and carelesse in matters concernynge the soule. Therefore our sauyoure Chryste willeth vs not to take thoughte what we shall eate, or what we shall drinke, or wherewith wee shall bee clothed, but rather to seeke the kyngdome of God, and the ryghteousnesse thereof. Whereby wee maye learne to beware, least wee vse those thynges to our hinderaunce,

4. Lessõs.

1. Rom. 13.

Prou. 7.

2. 1. Cor. 7

Mat. 6.

whyche

which God hath ordayned for our comforte and
furtheraunce towarde his kingdome. The third
3. is, that we take in good part our estate and con-
dition, and content our selues with that which
God sendeth, whether it bee muche or litle. He
that is ashamed of base and simple attire, with-
Phil. 4. proude of gorgeous apparell, yf hee maye get it.
We must learne therfore of the Apostle S. Paul
both to vse plentie, and also to suffer penurie,
remembryng that we must yeelde accomptes of
those thynges whyche we haue receaued, vnto
him who abhorreth al excesse, pride, ostentation,
and vanitie, who also vtterly condempneth and
disalloweth whatsoeuer draweth vs from our
duetie towardes God, or diminish oure charitie
towardes our neighbours and brethren, whom
4. we ought to loue as our selues. The fowerthe
last rule is, that euery man beholde and consider
his owne vocation, in as much as God hath ap-
pointed euery man his degree and office, within
the limittes whereof it behoueth hym to keepe
hym selfe. Therefore all may not loke to weare
lyke apparell, but euery one accordyng to his de-
gree, as God hath placed hym. Which, if it were
obserued, many one doubtlesse shoulde bee com-
pelled to weare a russet coate, whiche nowe ma-
keleth in silkes and veluettes, spending more by
the yere in sumptuous apparel, thē their fathers
receaued for the whole reuenue of their landes.
But alas nowe a dayes howe many may we be-
holde occupied wholly in pamperyng the flesh,
takynge no care at all, but onelye how to decke
them selues, settyng theire affection altogether
on

on worldly brauerye, abusyng Gods goodnesse, when he sendeth plentie, to satisfie their wanton lustes, hauyng no regarde to the degree wherin Godde hath placed them. The Israelites were contented with such apparel as God gaue them, althoughe it were base and simple: And God so blessed them, that their shoes and clothes lasted them fortye yeares, yea, and those clothes which their fathers had worne, their children were content to vse afterwarde. But wee are neuer contented, and therfore we prosper not, so that most commonly he that ruffleth in his Sables, in his fine furred gowne, corked slippers, trimme buskins, and warme mittons, is more redye to chyll for colde, then the poore labouryng man, whych can abide in the fielde all the day long, when the north wynde blowes, wyth a fewe beggerlye cloutes about hym. Wee are loth to weare such as our fathers hath left vs, wee thynke not that sufficient or good enough for vs. We must haue one gown for the day, another for the night, one long, another short, one for wynter, another for sommer, one through furred, another but faced, one for the worksyng daye, another for the holye day, one of this colour, another of that coloure, one of cloth, another of sylke or Damaske. We must haue chaunge of apparell, one afore dinner, another after, one of the Spanishe fassion, another Turkie, and to be brieke, neuer content with sufficient. Our sauiour Christ bad his Disciples they shoulde not haue two coates: but the moste menne, farre vnlyke to hys scollers, haue theire presses so full of apparell, that manye knoweth

Deut. 29.

Mat. 10

not

not how many sortes they haue. Whiche thyng
Iacob.5. caused saint James to pronounce this terrible
curse agaynst such welthy worldlyngs. Go to ye
riche men, weepe and houle on youre wretched-
nesse, that shall come vppon you, your riches are
corrupt, and your garmentes are motheaten, ye
haue lyued in pleasure on the earth, and in wan-
tonnesse, ye haue nourished your heartes, as in
the day of slaughter. Marke I beseche you, saint
James calleth them miserable notwithstanding
their riches and plentie of apparell, forasmuche
as they pamper their bodyes, to theire owne de-
Luk.16. struction. What was the ryche glutton the
better for hys fyne fare and costly apparel? Did
not he nourysshe him selfe to be tormented in hell
1.Tim.6 fyre? Let vs learne therefore to contente our
selues hauyng foode and raiment, as saint Paul
teacheth, leaste desyrying to bee enriched with
boundaunce, wee fall into temptations, snares
and manye noysome lustes, whiche drowne men
in perdition and destruction. Certayuely, such
as delyght in gorgeous apparell, are commonly
puffed vppe with pryde, and fylled with diuers
vanities. So weare the daughters of Sion the
Esaias.3. people of Hierusalem, whom Esai the prophet
threatneth, because they walked wyth stretched
out neckes and wandring eyes, mincing as they
went, and nicely treading with their feete, that
almightie God shoulde make their heads balde,
and discouer their secrete shame. In that day,
saith he, shal the Lorde take away the ornaments
of the slyppers, and the calles, and the rounde
attires, and the sweete balles, and the bracelets,

and

and the attires of the head, and the sloppes, and the headbandes, and the tablettes, and the eare rynges, the rynges, and the mufflers, the costlye apparell, and the vayles and wymples, and the crysping pinne, and the glasses, and fine lynnen, & the hoodes, and the launes. So that almighty God would not suffer his benefites to be vainely & wantonly abused, no not of that people whō he most tenderly loued, and hadde chosen to hym selfe before all other. No lesse truelye is the vanitie that is vsed amongst vs in these dayes. For the proude & hautie stomackes of the daughters of Englande, are so mayneteyned wyth diuers disguysed sortes of costly apparell, that as Tertulian an auncyent father sayeth, there is left no difference in apparell betweene an honeste matrone and a common strumpet. Yea, many men are become so effeminate, that theye care not what they spende in disguising them selues, euer desiryng newe toies, & inuenting newe fassions. Therefore a certaine man that woulde pycture euery countrey man in his accustomed apparell, when he had paynted other nations, he pictured the Englishman all naked, and gaue hym clothe vnder hys arme, and bad hym make it hym selfe as he thought best, for he chaunged his fassiō so often, that he knewe not how to make it. Thus with our phantasticall deuises, wee make oure selues laughyng stockes to other nations, while one spendethe his patrimonie vppon pounces and cuttes, an other bestoweth more on a daunceyng shyrt, then myghte suffice to buy hym honest and comelye apparell for his whole body.

Apolog. con. gentes. cap. 6.

Some

Some hang their reuenues about their neckes, ruffling in their ruffes, & many a one ieopardeth his beſt iointe, to maynetayne hym ſelfe in ſumptuous rayment. And euerye man, nothyng conſidering his eſtate & condition, ſeeketh to excell other in coſtly attire. Whereby it commethe to paſſe, that in aboundaunce and plentie of al thinges, wee yet complayne of want and penurye, whyle one man ſpendeth that whiche myghte ſerue a multitude, and no man diſtributeth of the aboundaunce whiche he hath receaued, and all men exceſſiuely waſt that which ſhould ſerue to ſupplie the neceſſities of other. There haue ben very good prouiſion made againſt ſuch abuſes, by diuers good and wholſome lawes, which yf they were practiſed as they ought to be of all true ſubiectes, they myght in ſome part ſerue to diminiſhe this ragyng and riotous exceſſe in apparell. But alas, there appearethe amongſt vs litle feare and obedience eyther of God or man.

The cauſe of dearth.

Act, 12. Therfore muſt we nedes loke for Gods fearfull vengeaunce from heauen, to ouerthrowe our preſumption and pryde, as hee ouerthrewe Herode, who in hys royall apparell forgettyng God, was ſmytten of an angell, and eaten vp of wormes. By whiche terrible example, God hath taught vs that we are but woormes meate, although we pamper our ſelues neuer ſo muche in gorgeous apparell.

Eccle, 11 Here we may learn that which Jeſus the ſonne of Sirach teacheth, not to be proude of clothyng and rayment, neither to exalte oure ſelues in the day of honour, becauſe the workes of the Lord are

are wonderfull, and glorious, secrete, and vnknowen, teachynge vs wyth humblenesse of mynde, euery one to be mindefull of the vocation wherunto God hath called him. Let Christians therefore endeuour them selues to quenche the care of pleasing the flesh, let vs vse the benefites of God in this worlde, in such wise, that wee bee not to much occupied in prouidyng for the body. Let vs content oure selues quietlye wyth that which God sendeth, be it neuer so litle. And yf it please hym to sende plentie, let vs not ware proud therof, but let vs vse it moderately, aswel to our owne comforte, as to the relefe of such as stande in necessitie. He that in aboundaunce and plentye of apparell, hydeth his face from hym that is naked, despiseth his owne flesh, as Esai the prophete sayeth. Let vs learne to knowe our selues, and not to despise other, let vs remember that we stande all before the maiestie of almyghtie God, who shall iudge vs by his holy woorde, wherin he forbyddeth excesse, not onely to men, but also to women. So that none can excuse them selues, of what estate or condition so euer they be. Let vs therfore present our selues before his throne as Tertulian exhorteth, with the ornaments which the Apostle speaketh of, Ephesians the. vi. Chapter, hauyng our loynes gyrte about with the veritie, hauing the brest plate of ryghteousnesse, and shodde with shoes prepared by the Gospell of peace. Let vs take vnto vs simplicitie, chastitie, and comlines, submittinge oure neckes to the sweete yoke of Christ. Let women be subiect to their husbandes, and they are sufficientlye

Esais. 58.

Ephe. 6.

Mat. 11.

ciently attyred saith Tertulian. The wyfe of one Philo an heathen Philosopher, beyng demaunded why she ware no golde? she aunswered, that she thought her husbandes vertues sufficient ornamentes. Howe muche more ought Christian women, instructed by the worde of God content them selues in their husbandes? Yea, how much more ought euery Christian to content hym selfe in our sauiour Christe, thynkyng hym selfe sufficiently garnished wyth hys heauenlye vertues? But it wylbe here obiected and said of some nice and vaine women, that all which we do in paynting our faces, in dying oure heare, in embawmyng our bodyes, in decking vs with gaye apparell, is to please our husbandes, to delyght his eyes, and to retayne his loue towardes vs. A vayne excuse, and most shamefull aunswere, to the reproche of thy husband. What couldest thou more say to set out his foolishnes, then to charge hym to be pleased and delyted wyth the deuyls tyre? Who can paint her face, and curle her heare and chaunge it into an vnnaturall coloure, but therein doth worke reproke to her maker, who made her? As thoughe she coulde make her selfe more comely then God hath appointed the measure of her beautie. What do these women, but go aboute to refourme that whiche God hath made? not knowynge that all thynges naturall is the worke of God, and thyngs disguised and vnnaturall, be the workes of the deuyll. And although a wyse and Christian husbande shoulde delyte to see hys wyfe in such paynted & florished visions, which common harlottes mostly do vse,

to

to trayne therewith their louers to naughtines, or as though an honest woman coulde delyte to bee lyke an harlot for pleasyng of her husbande. Nay, nay, these be but vayne excuses of suche as go aboute to please rather others, then their husbandes. And such attires be but to prouoke her to shewe her selfe abroade, to entice others a worthy matter. She must kepe debate with her husbande to maintayne suche apparell wherbye she is the worse huswyfe, the seldomer at home to see to her charge, and so to neglecte hys thrift by geuyng great prouocation to her household to waste and wantonnesse, whyle she must wander abroade to shewe her owne vanitie, and her husbandes foolishnesse. By whiche her pryde, shee styrreth vp much enuie of others whiche bee so vaynely delited as she is. She doth but deserue mockes & scornes, to set out all her cõmendation in Jewishe & Ethnicke apparell, and yet bragge of her Christianitie. Shee doth but wast superfluously her husbandes stocke by suche sumptuousnesse, and sometymes is the cause of muche bribetie, extortion, and deceipt, in her husbands occupying, that she may be the more gorgeously set out to the sight of the vaine worlde, to please the deuils eies, & not gods, who geueth to euery creature sufficient & moderate comelynes wherwith we should be contented if we were of god. What other thyng doest thou by those meanes, but prouokest others to tempte thee, to deceaue thy soule, by the bayte of thy pompe and pride! What els doest thou, but settest out thy pryde, and makest of thy vndecent apparell of thye

body,

body, the deuils net, to catche the soules of them which beholde thee: O thou woman, not a Christian, but worse then a Painim, thou minister of the deuill: Why pampereſt thou that carren flesshe so hye, whyche sometime dooth stynke and rot on the earth as thou goest: Howeuer thou perfumest thy selfe, yet can not thy beastlynesse bee hidden or ouercome with thy smelles & sauours, whiche do rather defourme & misshape thee, then bewtifie thee. What meant Solomon to say, of such trimming of vayne women, when he sayd: A faire woman without good manners and conditions, is lyke a Sowe which hath a ryng of golde vpon her snout: but that the more thou garnishe thy selfe with these outwarde bewtifyinges, the lesse thou carest for the inwarde garnishyng of thy mynde, and so doest but deforme thy selfe by such aray, and not bewtifie thy selfe. Heare, here, what Christes holye Apostles doe write. Let not the outwarde apparell of women (saith saint Peter) be decked with the broyding of heare, wyth wrappyng on of golde, or goodly clothyng: but let the mynde, and the conscience, whiche is not seene wyth the eyes, bee pure and cleane, that is, saieth he, an acceptable and an excellent thing before God. For so the olde auncient holy women attired them selues, and were obedient to their husbandes. And saint Paul sayth, that women shoulde apparell them selues with shamefastnes & sobernes, and not with braydes of their heare, or golde, or pearle, or precious clothes, but as women shoulde do whiche wyll expresse godlynes by their good outward workes.

If ye wyll not kepe the apostles precepts, at the least let vs heare what pagans, whiche were ignorant of Christe, haue sayde in this matter. Democrates sayeth, the ornament of a woman, standeth in scarsitie of speach & apparell. Sophocles sayeth of such apparell thus: It is not an ornament, O thou foole, but a shame, and a manyfest shewe of thy folly. Socrates sayeth, that that is a garnishing to a woman, whiche declareth out her honestie. The Grecians vse it in a prouerbe: It is not gold or pearle whiche is a beautie to a woman, but good conditions.

And Aristotle byddeth that a woman shoulde vse lesse apparell then the lawe doth sufferr. For it is not the goodlynes of apparell, nor the excellencie of beautie, nor the aboundaunce of golde, that maketh a woman to be esteemed, but modestie, and diligence to liue honestly in all thinges. This outragious vanitie is nowe growen so farre, that there is no shame taken of it. We read in histories, that when king Dionisius sent to the women of Lacedemon riche robes, they aunswered & said, that they shall do vs more shame then honour: and therefore refused them. The womē in Rome in olde tyme abhorred that gaye apparell whiche kyng Pirrus sent to them, and none were so greedye and vaine to accept them. And a lawe was openly made of the senate, & a long time obserued, that no woman should wear ouer halfe an ounce of gold, nor should weare clothes of diuers colours. But perchaunce some dayntie dame wyll saye and aunswere mee, that they must doe somethyng to shewe theire byrth and

blood, to shewe theire husbandes ryches. T
though nobilitie were chiefelye seene by t
thinges, whiche be common to those whyc
most vyle, as though thy husbandes riches
not better bestowed then in such superfluities
though when thou were christened, thou di
not renounce the pryde of the world, & the
of the flesh. I speake not against conueni
parell for euery state agreable: but against
superfluitie, against the vaine delyght to
such vanities, to deuise newe fashions to fe
pryde with, to spende so muche vpon thy ca
that thou & thy husbande are cõpelled to rob
poore to mayntayne thy costlinesse. Heare h
that noble holy woman Queene Hester, s
out these goodly ornamentes (as they be cal
when (in respect of sauing Gods people) she
compelled to put on such glorious apparell
wing that it was a fit stale to blynde the ey
carnall fooles. Thus shee prayed: Thou
west O Lorde the necessitie which I am d
to, to put on this apparell, and that I ab
this signe of pryde, and of this glory wh
beare on my head, and that I defye it as a f
cloth, and that I were it not when I am a
Againe, by what meanes was Holophernes
ceaued, but by the glyttering shewe of app
whiche that holy woman Iudith, did put on
not as delytyng in them, nor seekyng vayne
luptuous pleasure by them: but shee ware
pure necessitie by Gods dispensation, vsyng
vanitie to ouercome the vaine eyes of gods
mye. Suche desyre was in those noble wo

beyng very lothe and vnwillyng otherwise to were suche sumptuous apparell, by the whyche others shoulde bee caused to forget them selues. These bee commended in Scripture for abhorryng suche vanities, whiche by constraynt and great necessitie agaynste theyre heartes desyre, were compelled to were them for a tyme. And shall suche women bee worthy commendations, whiche neyther bee comparable with these women aforesaide in nobilitie, nor comparable to them in theire good zeales to God and his people, whose daylye delyght and seeking is to florishe in suche gaye shiftes and chaunges, neuer satisfied, nor regarding who smarteth for theyre apparell, so they may come by it! O vaine men, whiche bee subiectes to theire wyues in these inordinate affections. O vayne women to procure so muche hurt to them selues, by the whiche they come the sooner to miserie in this worlde, and in the meane tyme be abhorred of God, hated and scorned of wyse men, and in the ende, lyke to bee ioyned with suche, who in hell to late repenting themselues, shall openlye complayne with these wordes: What hath our pryde profited vs: or what profite hath the pompe of ryches brought vs! All those thinges are passed awaye lyke a shadowe: As for vertue, wee dyd neuer shewe any signe thereof: And thus wee are confirmed in our wickednes. If thou sayest that the custome is to be followed, and the vse of ỹ world doth compell thee to such curiositie, then I aske of thee, whose custome should be followed! wyse folkes maners, or fooles! If thou saiest the wise:

then I say folowe them: For fooles custome
who should folow but fooles? Consider that
consent of wise men, ought to bee alleaged
custome. Nowe if any lewde custome be vsed
thou the first to breake it, labour to diminish
and lay it down: and more laude afore God,
more cõmendation shalt thou wynne by it,
by all the glorie of such superfluitie.

Thus ye haue hearde declared vnto you,
God requireth by his worde concerning the
derate vse of his creatures. Let vs learne to
them moderatly, as he hath appointed. Almy
tie God hath taught vs, to what ende and pur
pose we should vse our apparell: Let vs there
learne so to behaue our selues in the vse there
as becommeth Christians, alwaies shewing
selues thankfull to our heauenlye father for
great and mercifull benefites, who geueth
vs our dayly bread, that is to say, all things
cessarie for this our needie lyfe, vnto whome
shall render accomptes for all his benefites,
the glorious appearing of our Sauiour
Christe, to whom with the fa-
ther, and the holy
ghost, be
all honour, prayse, and
glory, for euer
and euer.
Amen.

An Homylee or Sermon concerning prayer.

THere is nothing in al mannes lyfe (welbeloued in our sauiour Christ) so needefull to bee spoken of, & dayly to be called vpon, as heartie, zelous & deuout praier, ỳ necessitie wherof is so great, that without it, nothing may be well obtained at Gods hand. For as the apostle James sayth: Iacob.1 Euery good & perfect gift commeth from aboue, and proceedeth from the father of lightes, who is also saide to be riche and liberall towardes all them that call vppon him, not because hee eyther wyll not or cannot geue wythout askyng, Rom.x but because hee hath appointed praier as an ordinarie meanes betweene hym and vs. There is Mat.6 no doubt but hee alwayes knoweth what wee haue neede of, and is alwaies most redy to geue aboundaunce of those thinges that wee lacke. Yet to the intent wee myght acknowledge hym to bee the geuer of all good thinges, and behaue our selues thankfully towardes him in that behalfe, louyng, fearyng, and worshyppyng hym sincerely and truely, as we ought to do: He hath profitably and wysely ordained, that in tyme of necessitie wee shoulde humble our selues in hys sight, powre out the secretes of our heart before hym, and craue helpe at his handes, wyth conti-

nuall, earnest, and deuout prayer. By the mouth of his holy prophete Dauid, hee saieth on this wise: Call vpon me in the dayes of thy trouble,
Mat.7 and I will deliuer thee. Likewise in the Gospell by the mouth of his welbeloued sonne Christe, he saieth: Aske, and it shalbe geuen you, knocke and it shalbe opened, for whosoeuer asketh, receiueth, whosoeuer seeketh, findeth, and to him that knocketh, it shalbee opened. Saint Paule almost agreably consenting hereunto, willeth men
i.Tim.2 Phil.4 Colo.4 to praye euerye where, and to continue therein with thankes geuing. Neyther doth the blessed apostle saint James in this point any thing dissent, but earnestly exhorting all men to diligent
Iacob.1 prayer, sayeth: If any man lacke wysdome, let him aske it of God, which geeueth liberally to all men, and reprocheth no man. Also in another
Iacob.5 place, Pray one for another (saieth hee) that ye may be healed: For the righteous mans prayer auayleth muche if it bee feruent. What other thing are we taught by these and such other places, but onely this, that almightie God notwithstanding his heauenly wisedome and foreknowledge, wyll be prayed vnto, that hee wilbe called vpon, that he will haue vs no lesse wylling on our part to aske, then hee on his part is willyng to geue? Therefore most fonde and foolysh is the opinion and reason of those men, which therefore thinke all prayer to bee superfluous and vayne, because God searcheth the heart and the raines, and knoweth the meaning of the spirite before we aske. For if this fleshely and carnall reason were sufficient to disanull prayer: then why did

our sauiour Christ so often crye to his disciples, watche and praye: why did hee prescribe them a fourme of prayer, saying, when ye praye, pray after this sort: Our father whiche art in heauen &c. Why dyd he praye so often and so earnestlye him selfe before his passion? Finally, why did the apostles immediatly after his ascention, gather them selues togeether into one seuerall place, and there continue a long tyme in prayer? Either they muste condempne Christe and hys apostles of extreme folly, or els they must nedes graunt that prayer is a thing most necessarie for all men, at all tymes and in all places. Sure it is, that there is nothing more expedient or nedefull for mankinde in all the worlde, then prayer. Pray alwayes (saieth saint Paule) with all maner prayer and supplication, and watche thereto with all diligence. Also in another place, hee willeth vs to pray continually, without anye intermission or ceassyng, meaning thereby that wee ought neuer to slacke nor faynt in prayer, but to continue therein to our lyues ende. A number of other suche places might here be alleaged of lyke effect, I meane to declare the great necessity and vse of prayer: But what neede many proofes in a playne matter? seyng there is no man so ignorannt but hee knoweth, no man so blynde but he seeth, that prayer is a thyng moste nedefull in all estates and degrees of men. For onely by the helpe hereof, we attayne to those heauenlye and euerlastyng treasures, whiche God our heauenlye father hath reserued and layde vp for vs hys chyldren in hys deare and welbeloued sonne

Mat.13

Luk.22

Actes.1

Ephes.6

2.Thes.5

Iohn.16

Iesus

Jesus Christ, with this couenaunt and promise most assuredly confirmed & sealed vnto vs, that if we aske, we shall receaue.

Nowe the great necessitie of prayer being sufficiently knowen, that our myndes and hearts may be the more prouoked and stirred therunto, let vs briefly consider what wonderfull strength and power it hath, to bring straunge and mighty thinges to passe. Wee reade in the booke of Exodus, that Iosua fighting against the Amalekites, did conquere and ouercome them, not so much by vertue of his owne strength, as by the earnest and continuall prayer of Moyses, who as long as he held vp his hands to God, so long dyd Israell preuayle: But when he fainted and let his handes down, then did Amelecke and his people preuaile. Insomuch that Aaron and Hur being in the mount wyth hym, were fayne to stay vp his handes vntyll the goyng downe of the sunne, otherwise had the people of God that day bene vtterlye discomfited and put to flyght.

Exod.17

Also we read in another place of Iosua him selfe, how he at the besieging of Gibeon, makyng his humble petition to almyghtie God, caused the sunne and the moone to stay their course, and to stande still in the middest of heauen for the space of a whole day, vntyll such tyme the people were sufficiently auenged vppon theire enemies.

Iosua.10

And was not Iehosaphates prayer of great force and strength, when God at his request caused his enemies to fall out among them selues, and wylfully to destroye one another? Who can marueyle inough at the effecte and vertue of Elias

2.Par.20

3.Reg.18

prayer?

prayer! He being a man subiect to affections as we are, prayed to the Lorde that it might not rayne, and there fell no rayne vpon the earth for the space of three yeres & sixe monethes. Againe, he prayde that it might rayne, & there fell greate plentie, so that the earth brought foorth her encrease most aboundauntly.

It were to long to tell of Iudith, Hester, Susanna, and of diuers other godly men and women, howe greatly they preuaile in all theire doings, by geuing their myndes earnestly and deuoutly to prayer. Let it be sufficient at this time to conclude with the saiynges of Augustine and Chrisostome, wherof the one calleth prayer the kay of heauen, the other playnely affirmethe, that there is nothyng in all the worlde, more strong then a man that geueth him selfe to feruent prayer. Aowe then dearelye beloued, seing praier is so needeful a thyng and of so great strength before God, let vs accordyng as wee are taught by the example of Christ & his apostles, be earnest and diligent in calling on the name of the Lord. Let vs neuer faynt, neuer slacke, neuer geeue ouer, but let vs dayly and hourely, earely and late, in season, and out of season, bee occupyed in godly meditations and prayers. What if we obtayne not our petitions at the first? yet let vs not bee discouraged, but let vs continually crye and call vpon God: Hee will surelye heare vs at length, if for no other cause, yet for verye importunities sake. Remember the parable of the vnryghteous iudge, and the poore wydowe, howe shee by her

Aug. Ser. 26. de tempore Chri. sup. Mat. 22

Luk. 17

her importunate meanes, caused him to doe her iustice against her aduersarie, although otherwise he feared neyther God nor man. Shall not God much more auenge his elect (sayeth our Sauiour Christ) which crye vnto him day & night? Thus hee taught his disciples, and in them all other true Christian men, to praye alwayes, and
Mat.15 neuer to faynt or shrinke. Remember also the example of the woman of Canaan, how she was reiected of Christ, and called dogge, as one most vnworthy of any benefite at his handes: yet she gaue not ouer, but followed hym still, cryng and callyng vppon him to be good and mercifull vnto her daughter. And at length by very importunitie, she obtayned her request. O let vs learne by these examples, to bee earnest and feruent in prayer, assuryng our selues that whatsoeuer we aske of God the father in the name of hys sonne Christ, and accordyng to hys wyll, hee wyll
Iohn.16 doubtedly graunt it. Hee is trueth it selfe, and as truely as he hath promised it, so truelye wyll he performe it. God for his great mercies sake so worke in our heartes by his holy spirite, that we may alwayes make our humble prayers vnto him, as we ought to do, and alwayes obtayne the thing which we aske, through Iesus Christ our Lorde, to whom with the father and the holy ghost, be all honour and glorye, worlde without ende.

Amen.

¶ The

concerning prayer.

IN the first part of this sermon ye hearde the great necessitie, and also the great force of deuout and earnest prayer declared and proued vnto you, both by dyuers waighty testimonies, and also by sundry good examples of holy scripture. Now shal you learne whome you ought to call vppon, and to whome ye ought alwayes to direct your praiers. We are euidently taught in Gods holy testament, that almighty God is the onely fountaine and welspring of all goodnesse, and that whatsoeuer we haue in this worlde, we receaue it onelye at his handes. To this effect serueth the place of saint Iames: Euery good and perfect gift, sayeth he, commeth from aboue, and proceedeth from the father of lyghtes. To this effect also serueth the testimonie of Paul, in diuers places of hys Epistles, wytnessyng that the spirite of wysedome, the spirite of knowledge and reuelation, yea euerye good and heauenlye gyfte, as fayth, hope, charitie, grace, and peace, commeth onelye and solely of God. In consideration whereof, he bursteth out into a sodayne passion, and sayeth: O man, what thyng hast thou, whiche thou hast not receaued? Therefore whensoeuer wee neede or lacke anye thing, pertaining eyther to the body, or to the soule, it behoueth vs to runne onelye vnto GOD, who is the onelye geeuer

Iacob. 1

i. Cor. 4

of

of all good thynges. Our sauiour Chriſte in the Goſpell, teaching his diſciples howe they ſhould pray, ſendeth them to the father in his name, ſaying: Uerily, verily I ſay vnto you, whatſoeuer ye aſke the father in my name, hee will geue it vnto you. And in another place, when ye pray, pray after this ſort: Our father whyche art in heauen &c. And doth not God hym ſelfe, by the mouth of hys prophete Dauid, wyll and commaunde vs to call vpon hym! The apoſtle wyſheth grace and peace to all them that call on the name of our Lord, and of his ſonne Jeſus Chriſt as doth alſo the prophete Joel, ſaying: And it ſhall come to paſſe, that whoſoeuer ſhall call on the name of the Lord, ſhalbe ſaued.

Ioh.19
Mat.6
Luk.11
Pſal.50
Ioell.2
Actes.1

Thus then it is playne by the infallible worde of trueth and lyfe, that in all our neceſſities we muſt flye vnto God, direct our prayers vnto him, call vppon his holye name, deſyre helpe at his handes, and at no others. Whereof if ye wyll yet haue a further reaſon, marke that which followeth. There are certayne conditions moſte requiſite to bee founde in euerye ſuche a one that muſt bee called vppon, whiche if they bee not founde in hym vnto whom we praye, then doth our prayer auayle vs nothyng, but is altogether in vayne.

The firſt is this, that he to whom we make our prayers, be hable to helpe vs. The ſeconde is, that he wyll helpe vs. The thirde is, that he be ſuche a one as maye heare our prayers. The fourth is, that he vnderſtand better then we our ſelues what wee lacke, and how farre wee haue

need

neede of helpe. If these thinges bee to be founde in any other sauing onlye God, then maye wee lawfully call vpon some other besides God. But what man is so grosse, but he wel vnderstandeth that these thinges are only proper to him whiche is omnipotent, and knoweth al things, euen the very secretes of the heart, that is to say, only & to God alone. Whereof it foloweth, that we must call neyther vpon angell, nor yet vppon saint, but onlye and solely vpon God, as saint Paul doth write: Howe shall men call vpon him in whome they haue not beleued? So that inuocation or prayer, may not bee made without faith in hym on whom they call, but that we must first beleue in him, before wee can make our prayers vnto him, wherupon we must only and solely pray vnto God. For to say that we shoulde beleue eyther in angell or saint, or in any other liuing creature, were more horrible blasphemie against god and his holy worde, neyther ought this fancie to enter into the heart of any Christian man, because we are expressely taught in the worde of ỳ Lord only to repose our faith in the blessed trinitie, in whose only name we are also baptized according to the expresse commaundement of our sauiour Jesus Christe, in the last of Mathewe.

Rom.x

Mat.28

But that the trueth hereof maye the better appeare, euen to them that bee moste simple and vnlearned, let vs consider what praier is. Saint Augustine calleth it a lyfting vp of the mynde to God, that is to say, an humble and lowlye powring out of the heart to God. Isidorus sayeth that it is an affection of the heart, and not a labour

De spi.& lit.cap.50

De summo bono ca.8.li.3

bour of the lippes. So that by these places, true prayer doth consist, not so much in the outwarde sounde and voice of wordes, as in the inwarde groning and crying of the heart to God.

Psal.7 Apoc.2 Iere.7 2.Par.6

Nowe then, is there any angell, any virgin, anye patriarche, or prophete, among the dead, that can vnderstande, or knowe the meaning of the heart? The scriptures sayeth, it is God that searcheth the heart and raynes, and that he only knoweth the heartes of the children of men. As for the saintes, they haue so little knowledge of the secretes of the heart, that many of the auncient fathers greatly doubt, whether they know any thing at all, that is commonly done on earth. And albeit some thinke they do, yet saint Augustine a doctour of great aucthoritie, and also antiquitie, hath this oppinion of them: that they knowe no more what we do on earth, then we know what they do in heauen. For proofe whereof, he alleageth the wordes of Esai the prophet where it is sayde, Abraham is ignorant of vs, and Israell knoweth vs not. Hys mynde therefore is this, not that we shoulde put any religion in worshipping them, or praiyng vnto them: but that we shoulde honour them by folowyng their vertuous and godly lyfe. For as hee witnesseth in another place: the martirs and holy men in times past, were wont after their death to be remembred and named of the prieste at diuine seruice: but neuer to be inuocated or called vpon. And why so? because the priest (sayeth he) is Gods priest, and not theyrs: Whereby he is bounde to call vpon God, and not vpon them.

Lib. de cura pro mort. agẽda. cap. 13

De vera reli. ca. 55

Lib. 22. de ciuit. dei capit. 10

Thus

Thus you see, that the aucthozite both of scrip-
ture, and also of Augustine, doth not permit, that
we should pray vnto them. O that all men wold Iohn.5
studiously reade and searche the scriptures, then
should they not bee drowned in ignozaunce, but
should easely perceaue the trueth, aswell of this
point of doctrine, as of al the rest. For there doth
the holy ghost plainly teache vs, that Christe is
our only mediatour and intercessour with God,
and that we must seeke and runne to no other.
If any man sinneth sayeth saint John, we haue i.Iohn.2
an aduocate wyth the father, Jesus Christe the
righteous, and hee is the propitiation for our
sinnes. Saint Paule also sayeth: there is one
God, and one mediatour betweene God and i.Tim.2
man euen the man Jesus Christe. Wherevnto
agreeth the testimonie of our sauiour hym selfe, Iohn.14
witnessing that no man commeth to the father,
but onelye by hym, who is the waye, the trueth, Ibidem
the life, yea and the only dooze wherby we must
enter into the kingdome of heauen, because Iohn.10
GOD is pleased in no other, but in hym. For
whiche cause also, he crieth and calleth vnto vs, Mat.16
that we shoulde come vnto hym, saiyng: Come Mat.11
vnto me all ye that labour and be heauye laden,
and I shall refreshe you. Would Christ haue vs
so necessaryly come vnto hym! and shall we most
vnthankfully leaue him and runne vnto other!
This is euen that whiche God so greatlye com-
playneth of by his prophet Ieremie, saiyng: My
people haue committed two great offences, they
haue forsaken me the fountaine of the waters of
life, and haue digged to them selues broken pits

that

that can holde no water. Is not that man thinke you vnwyse, that will runne for water to a litle brooke, when hee maye aswell go to the head spring? Euen so may his wisdome bee iustly suspected, that wyll flye vnto sayntes in tyme of necessitie, when hee maye boldlye and wythout feare, declare his griefe, and direct hys prayer vnto the Lorde hym selfe. If God were strange, or daungerous to be talked withall, then myght we iustly drawe backe and seeke to some other.

Psal.144 But the Lorde is nygh vnto them that call vpon him in faith and trueth, and the prayer of

Iudith.9 the humble and meeke, hath alwayes pleased him. What if wee be sinners, shall wee not therfore pray vnto God? or shall wee dispayre to obtayne any thing at his handes? Why dyd Christ then teach vs to aske forgeuenesse of our sinnes? saiyng: And forgeue vs our trespasses, as we forgeue them that trespasse against vs. Shall we thinke that the Saintes are more mercifull in hearing sinners, then God? Dauid saieth, that

Psal.103 the Lorde is full of compassion and mercy, slowe to anger, and of great kyndnes. Saynt Paul

Ephes.2 sayeth, that hee is ryche in mercy towardes all them that call vppon hym. And hee him selfe by the mouth of his prophet Esai sayeth: For a lytle whyle haue I forsaken thee, but wyth great

Esai.52 compassion wyll I gather thee: For a moment in myne anger, I haue hyd my face from thee, but with euerlasting mercy haue I had compassion vpon thee. Therfore the sinnes of anye man ought not to withholde hym from praying vnto the Lorde his God. But if he be truely penitent

and

and stedfast in fayth, let him assure him selfe that the Lorde wilbe mercifull vnto hym, and he are his prayers. O but I dare not (wyl some man say) trouble God at all tymes with my prayers: we see that in kinges houses & courtes of prynces, men can not be admitted, vnlesse they fyrst vse the helpe and meane of some speciall noble man, to come vnto the speache of the kyng, and to obtayne the thyng that they would haue. To this reason doth saint Ambrose answere verye well, wrytyng vpon the first Chapter to the Romaines. Therfore (sayeth he) we vse to go vnto the kynge by officers and noble men, because the kyng is a mortall man, and knoweth not to whom hee may commit the gouernment of the common wealth. But to haue God our frende, from whom nothing is hid, we nede not any helper, that should further vs with his good word, but onely a deuoute and godlye mynde. And if it be so, that we neede one to intreate for vs: why may wee not content oure selues with that one mediatour, whiche is at the ryght hand of God the father, and there lyueth for euer to make intercession for vs? As the bloud of Christe dyd redeeme vs on the crosse, and clense vs from oure sinnes: euen so it is nowe able to saue all them that come vnto God by it. For Chryst sytting in heauen, hath an euerlastinge priesthood, and alwayes prayeth to hys father for them that be penitent, obtayning by vertue of his woundes, whiche are euermore in the syghte of God, not only perfect remission of our sinnes, but also all other necessaries that we lacke in this worlde, so

Ambro. sup. cap. 1. Rom.

Heb. 7.

Mat.6.
Iacob.5.
Colos.4.
1.Tim.2.

that his only mediatour is sufficient in hea
and nedeth no others to helpe him. Why the
we pray one for another in this life, some
perchaunce wyll here demaunde? For sothe
are wylled so to do, by the expresse comman
ment both of Christe and his disciples, to de
therein aswell the fayth that we haue in Chr
towardes God, as also the mutual charitie th
wee beare one towardes another, in that w
pitie our brothers case, and make oure hum
petition to God for him. But that wee shou
pray vnto saintes, neyther haue wee anye co
maundement in all the scripture, nor yet exa
ple whiche wee may safely folowe. So that
yng done without aucthoritie of Gods word,
lacketh the grounde of fayth, and therefore
not be acceptable before God. For whatso
is not of fayth, is sinne. And the apostle sai
that fayth commeth by hearing, and hearyng
the worde of God. Yet thou wilt obiect furth
that the saintes in heauen do praye for vs, a
that theire prayer proceedeth of an earnest ch
ritie that they haue towardes their brethren
earth. Whereto it may be well aunswered. F
that no man knoweth whether they do pray
vs or no. And if any will go about to proue
by the nature of charitie, concludynge, that be
cause they dyd pray for men on earth, therefo
theye do muche more the same nowe in heaue
Then may it be saide by the same reason, that a
oft as we do weepe on earth, they do also wee
in heauen, because whyle theye lyued in th
worlde, it is most certayne and sure they did

Heb.11.
Ro.14.
Rom.10

And

And for that place whiche is written in the Apocalips, namely that the angell dyd offer vp the prayers of the saintes vpon the golden aulter: it is properly meant, and ought properly to bee vnderstode of those saintes that are yet lyuyng on earth, and not of them that are dead, otherwise what nede were it, that the angell shoulde offer vp theire prayers beeing nowe in heauen before the face of almightie God: But admit the saints do pray for vs, yet do we not knowe howe, whether specially for them whiche call vppon them, or els generally for all men, wishing well to euery man a lyke. If they pray specially for them whiche call vpon them, then it is lyke they heare our prayers, and also knowe our heartes desire. Whiche thynge to bee false, it is alredy proued both by the scriptures, and also by the auctorite of Augustine. Let vs not therefore put oure trust or confidence in the saintes or martirs that be dead. Let vs not call vppon them, nor desire helpe at their handes: but let vs alwaies lift vp our heartes to God, in the name of his deare sonne Christe, for whose sake as God hath promised to heare our prayer, so he wyll truelye performe it. Inuocation is a thynge proper vnto God, whiche if we attribute vnto the saynts, it soundeth to theire reproche, neyther canne they well beare it at our handes. When Paule Actes.14.
had healed a certayne lame man, whiche was impotent in hys feete, at Listra, the people woulde haue doone sacrifice to hym and Barnabas: who rentyng theire clothes, refused it, and exhorted them to worshyp the true God,

Apo.19. Likewise in the reuelation, when saint Jhon
before the angelles feete to worship him, the
gell woulde not permyt hym to do it, but
maunded hym that hee shoulde worshyp G
Whiche examples declare vnto vs, that
saintes and angels in heauen, will not haue
to do any honour vnto them, that is due
proper vnto God. He onelye is our father, he
ly is omnipotent, he onelye knoweth and vnde
standeth all thynge, he onely can helpe vs at
tymes, and in all places, he suffreth the sunne
shyne vppon the good and the bad, hee feede
the young rauens that crye vnto hym, hee saue
both man and beast, he wyl not that any one h
of our head shall perysh: but is alwayes redy
helpe and preserue all them that put theire
in hym, accordyng as he hath promised, say
Esais.55. before they call, I wyll aunswere, and wh
they speake, I wyll heare. Let vs not ther
any thyng mistrust his goodnes, let vs not
to come before the throne of his mercy, let vs
seeke the ayde and helpe of saintes: but let
come boldely our selues, nothyng doubtyng
God for Christes sake in whom hee is wel
sed, will heare vs without a spokes man, and
complishe our desire in all suche thynges as
be agreable to his most holy wyll. So say
Chriso.6. Chrisostome, an auncyent doctoure of
Home.de Churche, and so must we stedfastly beleeue,
profectu. because he sayeth it, but muche more becau
Euange. is the doctrine of our sauiour Christe hym
who hath promised that if we pray to the fa
in his name, we shall certaynely be heard,

to the reliefe of our necessities, and also to the sal
uation of oure soules, whiche he hath purchased
unto vs, not with golde or siluer, but wyth his
precious blood, shed once for all vpon the crosse.
To him therefore, wyth the father and the holye
ghost, three persons and one God, be all honour,
prayse and glory, for euer and euer. Amen.

¶ The thirde part of the Homilee concerning prayer.

WE were taught in the other parte of this sermon, vnto whom yee ought to directe youre prayers, in tyme of neede and necessitie, that is to wyt, not vnto angelles or saintes, but vnto the eternall and euerlyuyng God, who because he is mercifull, is alwaies redye to here vs, when we call vpon him in true and perfect fayth. And because he is omnipotent, hee can easily perfourme and bryng to passe, the thynge that we requeste to haue at his handes. To doubt of his power, it were a playne poynt of infidelytie, and cleane againste the doctrine of the holye ghost, which teacheth that he is al in all. And as touchyng his good will in this behalfe, we haue expelle testimonies in scripture, howe that hee will helpe vs, and also deliuer vs, if we cal vpon him in tyme of trouble. So that in both theſe Psal. 50.

respectes, we ought rather to cal vpon him, then vpon any other. Neyther ought anye man therfore to doubt to come boldly vnto God because he is a sinner: For the Lorde (as the prophet
Psal.107 Dauid saieth) is gracious and mercifull, yea, his mercy and goodnesse endureth for euer. He that
1.Tim.1. sent his owne sonne into the worlde to saue sinners, wyll hee not also heare sinners, if with a true penitent heart and a stedfast faith they pray vnto him? Yes, if we acknowledge oure sinnes,
1.Iohn.1. God is faythfull and iuste to forgeeue vs our sinnes, and to clense vs from all vnrighteousnesse, as we are playnly taught by the examples of Dauid, Peter, Marie Magdalene, the publicane, and diuers other. And where as we must nedes vse the helpe of some mediatour and intercessour, let vs content our selues with hym that is the true and onelye mediatoure of the new testament, namelye the Lord and sauiour Jesus
1.Ihon.1. Christe. For as sayut Jhon sayeth: yf any man sinne, we haue an aduocate with the father, Jesus Christe the righteous, who is the propitiation for our sinnes. And saint Paule in hys first
1.Tim.1 Epistle to Timothie, saieth: There is one God & one mediatour betwene God & man, euen the man Jesus Christe, who gaue him selfe a ransome for all men, to be a testimonie in due time.

Nowe after this doctrine established, you shall be instructed for what kynde of thynges, and what kynde of persons ye oughte to make your prayers vnto God. It greatly behoueth al men when they pray, to consider well and diligently with them selues, what they aske and require of God

Gods handes, lest if they desire the thing which they ought not, their petitions bee made voyde, and of none effecte. There came on a tyme vnto Agesilaus the kyng a certaine importunate suter, who requested him in a mater earnestly, saying: Sir, and it please your grace, you dyd once promise me. Trueth quoth the kyng, if it be iust that thou requirest, then I promised thee: otherwise I dyd onelye speake it, and not promyse it. The man would not so be aunswered at the kynges hande, but still urging him more and more, said: It becommeth a kynge to performe the leaste word he hath spoken, yea if he should only becke with his head. No more sayeth the king, then it behoueth one that commeth to a kyng, to speake and aske those thynges whiche are rightfull and honest. Thus the kyng cast of thys unreasonable and importunate suter.

Nowe if so great consideration bee to bee had, when wee kneele before an earthly kyng: howe muche more ought to bee had, when we kneele before the heauenly king, who is only delyghted with iustice and equitie, neyther wyll admit any vayne, foolyshe, or vniust petition. Therefore it shall bee good & profitable, throughly to cõsider and determine with our selues, what thynges we may lawfully aske of God, without feare of repulse, and also what kynde of persons wee are bound to cõmend vnto god in our dayly praiers. Two thinges are chiefly to be respected in euery good and godly mans praier: Hys own necessitie, & the glory of almightie God. Necessitie belongeth eyther outwardly to the body, or els

inwardely to the soule. Whiche part of them, be
cause it is much more precious and excellent th
the other, therefore we ought first of all, to cra
suche thinges as properly belong to the saluatio
thereof: as the gift of repentaunce, the gyfte o
fayth, the gyfte of charitie and good workes, re
mission and forgeuenesse of sinnes, pacience i
aduersitie, lowlinesse in prosperitie, and such
Gala.6. other lyke fruites of the spirite, as hope, loue, ioy
peace, long suffering, gentlenes, goodnes, meek
nesse, and temperauncie, whiche thinges God re
quireth of all them that professe them selues to
be his children, saying vnto them in this wyse:
Mat.5 Let your lyght so shyne before men, that they
may see your good workes, and glorifie your fa
ther whyche is in heauen. And in another place
Mat.6. he also sayeth: Seeke first the kingdom of god,
and his righteousnesse, and then al other things
shalbe geuen vnto you. Wherin he putteth vs in
minde, that our chief and greatest care, ought to
be for those things which pertaine to the health
and safegarde of the soule, because we haue here
Heb.13. (as the apostle saieth) no continuyng city, but do
seeke after another in the worlde to come.

Nowe when wee haue sufficientlye prayed for
thinges belongyng to the soule, then may we
lawfully and wyth safe conscience, pray also for
our bodyly necessities, as meate, drinke, clothing
health of body, deliueraunce out of prison, good
lucke in our dayly affayres, and so forth accor
dyng as we shal haue neede. Wherof, what bet
ter example can we desire to haue, then of Chri
him selfe, who taught his disciples, and all other

Christian

Chyſtian men, firſt to pray for heauenly thyngs, and afterwarde for earthly thinges, as is to be ſeene in that prayer, whiche hee lefte vnto hys Churche, commonly called the Lordes prayer. In the thirde booke of kynges and third Chapter, it is wrytten, that God appeared by night in a dreame vnto Solomon the king, ſaying: Aſke of me whatſoeuer thou wylt, and I wyll geeue thee. Solomon made his humble prayer, and aſked a wiſe and prudẽt heart, that might iudge and vnderſtand what were good, & what weare ill, what were godly, and what were vngodly, what were righteous, and what were vnrighteous in the ſight of the Lorde. It pleaſed God wonderouſly that he had aſked this thing. And God ſayd vnto him: becauſe thou haſt requeſted this woorde, and haſte not deſired many daies and long yeres vppon the earth, neyther abounddunce of ryches and goodes, nor yet the lyfe of thine enemies whiche hate thee, but haſt deſired wiſedome to ſit in iudgement: Beholde, I haue done vnto thee accordyng to thy words, I haue geuen thee a wiſe heart, full of knoweledge and vnderſtanding, ſo that ther was neuer none like thee before tyme, neyther ſhall bee in tyme to come. Moreouer I haue beſides this, geuẽ thee that whyche thou haſte not requyred, namelye worldly wealth and riches, princely honour and glorye, ſo that thou ſhalte therein alſo paſſe all kynges that euer weare. Note thys example howe Solomon beyng put to his choyſe to aſke of God whatſoeuer hee woulde, requeſted not bayne and tranſitorie thynges, but the hygh and

Mat. 6. Luk. 11.

heauen-

heauenly treasures of wysedome, and that in so doyng, he obtayneth as it were in recompence both ryches and honoure. Wherein is geuen vs to vnderstande, that in oure dayly prayers, we shoulde chiefly and principally aske those things whiche concerne the kyngdome of God, and the saluation of oure owne soules, nothynge doubtyng but all other thynges shall (accordynge to the promyse of Christe) be geuen vnto vs. But here we must take heede, that we forget not that other ende whereof mention was made before, namely the glory of God. Whyche vnlesse we minde and set before oure eyes in makyng oure prayers, we may not looke to be hearde, or to receaue any thyng of the Lorde. In the .xx. Chapter of Mathewe, the mother of the two sonnes of Zebedee came vnto Jesus, worshipping him and saying: Graunt that my two sonnes may sit in thy kyngdome, the one at thy ryghte hande, and the other at thy left hande. In thys petition she dyd not respecte the glorye of God, but playnely declared the ambition and vayne glory of her owne mynde, for whiche cause she was also moste worthylye repelled, and rebuked at the Actes. 8 Lordes hande. In lyke manner we reade in the Actes of one Simon Magus a sorcerer, how that he perceauyng that through laying on of the apostles handes the holy ghost was geuen, offered them money, saying: Geue me also this power, that on whom soeuer I lay my hands, he may receaue the holy ghoste. In makyng this request, he sought not the honour and glorye of God, but his owne priuate gaine and lucre, thinking

king to get great store of money by thys feate, and therefore it was iustly sayde vnto him: thye money perishe with thee, because thou thynkest that the gyft of God may be obtayned with money. By these and suche other examples we are taught, whensoeuer we make our praiers vnto God, chiefely to respect the honour and glory of his name. Whereof we haue thys generall precept in the apostle Paule: Wheather ye eate or drinke, or whatsoeuer you do, loke that you do it to the glory of God. Whiche thyng we shal best of al do, if we folowe the example of our sauiour Christe, who praying that the bytter cuppe of death myght passe from him, woulde not therein haue his owne will fulfilled, but referred the whole matter to the good wyll and pleasure of his father. 1. Cor. 10. Colo. 3. Mat. 26 Luk. 22

And hytherto concernyng those thinges, that we may lawfully and boldly aske of God.

Nowe it foloweth, that we declare what kinde of persons we are bounde in conscience to praye for. Saint Paule writyng to Tymothie, exhorteth him to make prayers and supplications for all men, exempting none, of what degree or state soeuer theye bee. In whiche place he maketh mention by name of kynges and rulers whyche are in auctority, puttyng vs thereby to knowledge howe greatlye it concerneth the profite of the common wealth, to praye diligentlye for the hygher powers. Neyther is it wythoute good cause, that hee doth so often in al his Epistles craue the prayers of Gods people for hym selfe. For in so dooing, hee declareth to 1. Tim. 2. Coloss. 4. Rom. 15 2 Thess. 3. Ephe. 6.

the

the worlde, howe expedyent and needefull it is daylye to call vppon GOD for the ministers of hys holy worde and sacramentes, that they may haue the doore of vtteraunce opened vnto them, that theye maye truely vnderstand the scriptures, that theye maye effectuallye preache the same vnto the people, and bringe foorthe thee true fruites thereof, to the example of all other. After thys sorte dyd the congregation contynuallye pray for Peter at Hierusalem
Actes.12 and for Paule among the Gentiles, to the great encrease and furtheraunce of Chrystes Gospell. And if we, folowyng their good example herein, wyll study to do the like, doubtlesse it can not be expressed, howe greatly we shall both helpe our selues, and also please God.

To discourse and runne throughe all degrees of persons, it were to long. Therefore yee shall briefly take this one conclusion for all: Whomsoeuer wee are bounde by expresse commaundement to loue, for those also are we bound in conscience to praye. But we are bounde by expresse commaundement, to loue al men as our selues: therfore we are also bounde to pray for all men, euen aswel as if it were for our selues, notwithstandyng we know them to be our extreme and deadly enemies. For so doth our sauiour Christ
Mat.5. playnely teache vs in his gospell, saying: Loue your enemies, blesse them that curse you, doe good to them that hate you, praye for them that persecute you, that ye may be the childrē of your
Luk.25 father whiche is in heauen. And as he taught his disciples, so dyd hee practyse hymselfe in his life

lyfe time prayng for his enemies vpō the crosse, and desiring his father to forgeue them, because they knewe not what they dyd: As did also that holy and blessed martir Stephen, when he was cruelly stoned to death of the stubburne and stifnecked Jewes, to the example of all them that will truely and vnfaynedly folowe their Lord & maister Christe in this miserable & mortall life. Actes.7.

Nowe to entreate of that question, wheather we ought to pray for them that are departed out of thys worlde, or no. Wherein yf we will cleaue only vnto the word of God: then must we nedes graunt, that we haue no commaundement so to do. For the scripture doth acknowledge but two places after this lyfe. The one proper to the elect and blessed of God, the other to the reprobate & dampned soules, as may be wel gathered by the parable of Lazarus and the ryche man, whyche place saint Augustine expoundyng, saieth in this wyse: That whiche Abraham speaketh vnto the ryche man in Lukes gospel, namely that the iust can not go into those places wheare the wycked are tormented: What other thynges doth it signifie, but onelye this, that the iust by reason of Gods iudgement, which may not be reuoked, cā shewe no deede of mercy in helping them, which after this lyfe are cast into prison, vntill they pay the vttermost farthyng? These wordes as they confounde the opinion of helpyng the dead by prayer, so they do cleane confute and take away the vaine errour of purgatorie, whiche is grounded vpon this saying of the gospell: Thou shalt not depart thence, vntill thou hast payde the vttermost Luk.10. Lib.2. Euange. questi. ca. 38.

termost farthyng. Nowe dothe saint Augustine say, that those men whiche are cast into prison after this life, on that condition may in no wise bee holpen, though we woulde helpe them neuer so muche. And why? Because the sentence of God is vnchaungeable, & can not be reuoked agayne. Therfore let vs not deceaue our selues, thinking that eyther wee may helpe other, or other may helpe vs by their good and charitable praiers in tyme to. For as the preacher sayeth: When the
Eccle.11 tree falleth, whether it bee towarde the southe, or towarde the northe, in what place soeuer the tree falleth, there it lyeth: meanyng thereby that euery mortall man dyeth eyther in the state of saluation or dampnation, according as ỳ words of the Euangelist Jhon do also plainely import,
Iohn.3. saying: He that beleneth on the sonne of God, hath eternall lyfe: But he that beleueth not on the sonne, shall neuer see life, but the wrathe of God abideth vpon him. Where is then the third place whiche they call purgatorie: or where shal our prayers helpe and profite the dead? Saint
Li.5.Hypogno. Augustine doth onelye acknowledge two places after this life, heauen and hell: As for the third place, he doth plainelye denye that there is any such to be founde in all scrypture. Chrisostome
Chrisi.in Heb.2. Hom.4. likewise is of this minde, that vnlesse we wash away our sinnes in this present worlde, we shall finde no comfort afterwarde. And saint Ciprian
Ciprian. cont.De metrianũ. saieth, that after death, repentaunce and sorowe of paine shalbe without fruite, weping also shalbe in vayne, and prayer shall bee to no purpose. Therefore he counceleth al men to make prou-

sion for them selues whyle theye maye, because when they are once departed out of this lyfe, there is no place for repentaunce, nor yet for satisfaction. Let these and suche other places bee sufficient to take away the grosse errour of purgatorie out of our heads, neyther let vs dreame any more, that the soules of ỹ dead are any thing at all holpen by our prayers: But as the scripture teacheth vs, let vs thinke that the soule of mã passing out of the body, goeth straightwaies eyther to heauen, or els to hell, whereof the one nedeth no prayer, and the other is without redemption. The onelye purgatorie wherein wee must trust to be saued, is the death and bloud of Christe, which if we apprehend with a true and stedfast fayth, it purgeth and clenseth vs from al our sinnes, euen as well as if he were now hanging vpon the crosse. The bloud of Christe saieth saint John, hath clensed vs from all sinne. The 1. Ihon. 1.
blood of Christe saieth saint Paule, hath purged our consciences from dead workes, to serue the liuing God. Also in another place he saieth: We Heb. 9.
be sanctified and made holy, by the offering vp of the body of Iesus Christe done once for all. Yea Heb. 10.
he addeth more, saying: with the one oblation of Ibidem.
his blessed body & precious bloud, he hath made perfect for euer and euer all them that are sanctified. This then is that purgatorie, wherein all Christian men must put theire whole truste and confidence, nothing, doubting, but if they truely repent them of their sinnes, and dye in perfecte fayth, that then they shall foorthwith passe from death to life. If this kinde of purgation will not

serue

serue them, let them neuer hope to bee releassed by other mens prayers, though they should continue therin vnto the worldes ende. He that cannot be saued by fayth in Christes bloude, howe shall he loke to be deliuered by mans intercessions? Hath God more respect to man on earthe, then he hath to Chryste in heauen? If anye man
Iohn.2. sinne (saieth saint Jhon) wee haue an aduocate with the father, euen Jesus Chryste the ryghteous, and he is the propitiation for oure synnes. But we must take heede that we call vppon this aduocate while we haue space geuen vs in this life, lest when we are once dead, there be no hope of saluation left vnto vs. For as euery man sleepeth with his owne cause, so euerye man shall ryse agayne wyth his owne cause. And loke in what state he dyeth, in the same state he shalbe also iudged, whether it be to saluation or damnation. Let vs not therfore dreame eyther of purgatorie, or of prayer for the soules of them that be dead: but let vs earnestly & diligently pray for them whiche are expressely commaunded in holy scripture, namely for kynges and rulers, for ministers of Gods holy worde and sacraments, for the saintes of this worlde, otherwyse called the faythfull: to be short, for all men lyuing, be they neuer so great enemies to god and his people, as Jewes, Turkes, Pagans, Infidels, Heretikes, &c. Then shall wee truely fulfyl the commaundement of God in that behalfe, & playnely declare our selues to be the true children of our heauenly father, which suffreth the sunne to shine vpon the good and the bad, and the rayne to fall vpon

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the iuſt and the vniuſte: For which and all other benefites moſte aboundauntly beſtowed vppon mankynde from the beginning, let vs geue hym hearty thankes, as we are moſte bound, & praiſe his name for euer and euer. Amen.

An Homylee of

the place and time of prayer.

GOD through hys almyghtye power, wyſedome, and goodneſſe, created in the beginninge heauen and earth, the ſunne, the Moone, the Starres, the fowles of the ayre, the beaſtes of the earthe, the fiſhes in the ſea, and all other creatures, for the vſe and commoditie of man, whom alſo he had created to his owne image and lykeneſſe, & geuen him the vſe and gouernement ouer them all, to the ende hee ſhould vſe them in ſuch ſort as he had geuen him in charge & comaundement, & alſo that he ſhould declare hym ſelfe thankfull & kynde for all thoſe benefites ſo liberallye & ſo graciouſly beſtowed vpon him, vtterly without any deſeruing on his behalf. And although we ought at all tymes & in all places to haue in remembrance & to be thankfull to our gratious Lorde, according as it is witten: I wyll magnifie the Lord at all tymes. Pſal.33.
And agayne: Whereſoeuer the lord beareth rule, Pſal.cii.

O my soule prayse the Lord: Yet it appeareth to be Gods good wyll and pleasure, that we should at speciall tymes & in speciall places, gather our selues together, to thintent his name myght be renowmed, & his glorie set foorth in the congregation and assemblye of his saintes. As concernyng the tyme whyche almyghty God hath appoynted his people to assemble together solemnly, it doth appeare by the fourth commaundement of God: Remẽber sayth God, that thou kepe holy the Sabboth day. Upon the whych day, as is plaine in the actes of the Apostles, the people customablie resorted together, & hearde diligently the lawe and the prophets read among them. And albeit this commaundement of God doth not bynde christian people so straytly to obserue and keepe the vtter ceremonies of the Sabboth day, as it was geuen vnto ẏ Iewes, as touchyng the forbearing of woorke and labour in tymes of great necessitie, and as touchyng the precise kepyng of the seuenth daye, after the maner of the Iewes. For we kepe now the first day, which is our sunday, and make that our sabboth, that is our day of rest, in the honor of our sauiour Christ who as vpon that daye rose from death, conquering the same most triumphantly: Yet notwithstanding, whatsoeuer is found in the commaundement appertaining to the lawe of nature, as a thyng moste godly, most iuste, and nedefull for the settyng foorth of gods glorie, it ought to be retayned and kept of all good Christian people. And therfore by this commaundemẽt, we ought to haue a tyme, as one day in a weeke, wherein

Act. xiii.

we ought to rest, yea from our lawfull and nedefull worckes. For lyke as it appeareth by this cõmaundement, that no man in the syxe dayes ought to be slouthfull or ydle, but diligently to labour in that state wherein God hath sett hym: Euen so, God hath geuen expresse charge to all men, that vpon the sabboth day, whych is nowe our sunday, they shoulde ceasse from all weekely and worckeday labour: to the entent that lyke as God himselfe wrought syxe dayes, and rested the seuenth, and blessed, and sanctified it, and consecrated it to quietnesse and rest from labour: euen so Gods obedient people shoulde vse the sundaye holyly, and rest from their common & dayly busynesse, and also geue them selues wholly to heauenly exercises of gods true religion and seruice. So that God doth not only commaunde the obseruation of this holyday, but also by hys owne example doth stirre and prouoke vs to diligent keping of the same. Good naturall chyldren wyll not only become obedient to the commaundemẽt of their parentes, but also haue a diligent eye to their doinges, and gladly folowe the same. So, if we wilbe the children of our heauenly father, we must be carefull to kepe the christian sabboth day, whiche is the sunday, not onely for that it is Gods expresse commaundement, but also to declare our selues to be louyng chyldren, in folowyng the example of our gracious Lorde and father. Thus it may playnely appeare that Gods wyll and commaundement was, to haue a solemne tyme and standing day in the weeke, wherin the people shoulde come together, and haue in

remembraunce his wonderfull benefites, and to render him thankes for them, as appertaineth to louing, kynde, & obedient people. This example and commaundement of God, the Godly christian people began to folowe immediatly after the ascension of our Lorde Christ, & began to choose them a standing daye of the weeke to come together in: Yet not the seuenth day which ỳ Iewes kept, but the Lordes day, the day of the Lordes resurrectiõ, the day after the seuenth day, which is the first of the weeke. Of the whiche day mention is made of saint Paul on this wise: In the
i.Cor.xvi first day of the saboth let euery man lay vp what he thinketh good, meaning for the poore. By the first day of the sabboth, is meant our Sundaye, whiche is the first daye after the Iewes seuenth day. And in the Apocalips it is more plaine, where
Apoca.i. as saint John saith: I was in the spirite vppon the sunday. Sithens whiche time, Gods people hath alwayes in all ages, without any gaynsaying, vsed to come together vpon the Sunday, to celebrate and honour the Lordes blessed name, & carefully to kepe that day in holy rest & quietnes, both man, woman, chylde, seruaunt, and straunger. For the transgression and breache of which
Num.xv. day, God hath declared him selfe much to be greued, as it may appeare by him who for gathering of stickes on ỳ sabboth day was stoned to death. But alas all these notwithstanding, it is lamentable to see the wicked boldnes of those that will be counted gods people, who passe nothing at all of keeping and halowing the sundaye. And these people are of two sortes. The one sort yt they haue

haue any busines to do, though there be no extreme neede, they must not spare for the sunday, they must ryde and iourney on the sunday, they must drive & carry on the sunday, they must row and ferry on the sunday, they must buy & sell on the sunday, they must keepe markets and fayres on the sunday: Finally, they vse all dayes alyke, workdayes and holydayes al are one. The other sort is worse: For although they will not trauell nor labour on the sunday, as they do on ỳ weeke day, yet they will not rest in holynes as God cõmaundeth: but they rest in vngodlynes and fylthynesse, prauncyng in their pride, prancking and pricking, poynting & paynting themselues to be gorgeous and gay: they rest in excesse & superfluitie, in gluttonye and drunkennesse lyke rattes and swyne: they rest in brawling and raylyng, in quarrelyng and fyghtyng: they rest in wantonnesse, in toyishe talkyng, in fythy fleshlynesse, so that it doth too euidently appeare that God is more dishonored and the deuyl better serued on the sunday, then vpon all the dayes in the weeke beside. And I assure you, the beastes whiche are commaunded to reste on the sunday, honor God better then thys kynde of people: for they offende not God, they breake not theyr holyday. Wherfore, O ye people of God, lay your handes vpon your heartes, repent & amend this greeuous and daungerous wickednesse, stand in awe of the commaundement of God, gladly folowe the example of God hym selfe, bee not disobedient to the godly order of Christes Churche, vsed and kept from the apostles tyme, vntyl this

day. Feare the displeasure and iust plagues of almightie God, if ye be negligent and forbeare not labouryng and trauayling on the sabboth day or sunday, and do not resort together to celebrate & magnifie Gods blessed name, in quiet holynesse and godly reuerence.

Nowe concernyng the place where the people of God ought to resort together, and where especially they ought to celebrate and sanctifye the sabboth day, that is the sunday, the day of holy rest: That place is called Goddes Temple or the churche, because the company & congregation of gods people (which is properly called ỳ churche) doth there assemble them selues on the dayes appointed for such assemblies & meetings. And forasmuch as almyghtie God hath appointed a speciall tyme to be honored in, it is very meete, godly, and also necessarye, that there shoulde be a place appointed where these people should meete and resort, to serue their gracious God and mercifull father. Trueth it is, the holy Patriarches for a great number of yeres had neyther temple nor churche to resort vnto. The cause was, they were not stayed in any place, but were in a continuall peregrination and wandering, that they coulde not conueniently buyld any churche. But so soone as God had delyuered hys people from their enemyes, and sett them in some libertie in the wildernes, he set them vp a costly & a curious tabernacle, whyche was as it were the parysh church, a place to resort vnto of the whole multitude, a place to haue hys sacrifices made in, and other obseruaunces and rites to be vsed in. Fur-

ther

thermore, after that God accordyng to the trueth of his promise, had placed and quietly setled hys people in the land of Chanaan now called Jury, he commaunded a great and a magnificent temple to be buylded by kyng Solomon, as seldome the lyke hath bene seene, a temple so decked and adourned, so gorgeously garnished, as was mete and expedyent for people of that tyme, whyche would be allured & stirred with nothing so much as with suche outwarde goodly gaye thynges. This was nowe the temple of God, indued also with many gyftes & sundry promyses. This was the paryshe churche, and the mother Churche of all Jurie. Here was God honored and serued. Hyther was the whole realme of all the Israelites bounde to come at three solempne feastes in the yeare, to serue their Lorde God here. But let vs proceade further. In the tyme of Christe and his apostles, there was yet no temples nor Churches for christian men. For why? they were alwayes for the moste part in persecution, beration, and trouble, so that there coulde bee no libertie nor licence obteined for that purpose. Yet God delyghted much that they should often resort together in a place, and therefore after his ascention they remayned togeather in an vpper chamber, sometyme they entred into the Temple, sometyme into the synagogues, sometyme they were in prison, sometymes in theire houses, sometymes in the fyeldes. &c. And thys contymed so longe tyll the fayth of Christe Jesus began to multiplye in a greate parte of the worlde. Nowe when dyuers Realmes were established

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in gods true religion, and god had geuen them peace and quietnes: then began kynges, noble men, and the people also, stirred vp with a godly zeale and feruentnesse, to buylde vp temples and Churches, whyther the people myght resort, the better to do their duitie towards God, & to kepe holye their sabboth daye, the day of rest. And in these temples haue the christians customably vsed to resort from tyme to tyme, as vnto meete places where they myght with common consent prayse and magnifie gods name, yeelding hym thankes for the benefites that he dayly powreth vpon them, both mercyfully and aboundantly, where they might also heare his holy word read, expounded, & preached sincerely, and receaue his holy sacraments ministred vnto them duely and purely. True it is that the chiefe and special temples of God, wherein he hath greatest pleasure, & most delighteth to dwel, are the bodies & mindes of true christians, and the chosen people of God, accordyng to the doctrine of holy scriptures, declared by saint Paul. Knowe ye not (sayth he) that ye be the temple of god, and that the spirite of God doth dwel in you? The temple of God is holy, which ye are. And againe in the same Epistle: Knowe ye not that your body is the temple of the holy Ghost dwellyng in you, whome you haue geuen you of God, and that ye be not your owne? Yet this notwithstandyng, God doth alowe the materiall temple made wyth lime and stone (so oft as his people come together into it to praise his holy name) to be his house, and the place where he hath promised to be present, and

i.Cor.iii.

i.Cor.vi.

where he wyl heare the prayers of them that call vpon hym. The which thing both Christe & hys apostles, with all the rest of the holy fathers, do sufficiently declare by this: That albeit they certainly knewe that their prayers were hearde in what place soeuer they made them, though it were in caues, in woods, & in desertes, yet (so oft as they could conueniently) they resorted to the materiall temples, there with the rest of the congregation, to ioyne in prayer and true worship.

Wherefore (dearly beloued) you that professe your selues to be christians, and glorie in that name, disdaine not to folow the example of your maister Christe, whose schollers you saye ye bee, shew you to be lyke thē whose schoolemates you take vpon vou to be, that is, the apostles and disciples of Christe. Lyfte vp pure handes, wyth cleane heartes in all places, & at all tymes. But do the same in the temples & churches vpon the sabboth daies also. Our godly predecessours and the auncient fathers of the primitiue Churche, spared not their goodes to buylde Churches, no they spared not their lyues in tyme of persecution, and to hazarde their blood, that they myght assemble them selues together in Churches. And shal we spare a little labour to come to churches? Shall neither their example, nor our duetye, nor the commodities (that thereby shoulde come vnto vs) moue vs? If wee wyll declare our selues to haue the feare of God, yf we wyll shewe our selues true christians, yf we wilbe the folowers of Christe our maister, and of those godly fathers that haue lyued before vs, & now haue receaued

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the reward of true and faithful christians, we must both willingly, earnestly, and reuerently come vnto the materiall churches and temples to praye, as vnto fytte places apointed for that vse. And that vppon the sabboth day, as at most conuenient tyme for gods people, to ceasse from bodyly and worldly busines, to geue them selues to holy rest, and godly contemplation parteynyng to the seruice of almighty god: Wherby we may reconcile our selues to God, be partakers of hys reuerent sacramentes, and be deuout hearers of hys holy worde, so to be established in fayth toward godwarde, in hope against all aduersitie, and in charitie towarde our neyghbours. And thus runnyng our course as good christian people, we may at the last attaine the reward of euerlasting glorie, through the merites of our sauiour Jesus Christe, to whome with the father and the holy ghost, be all honour and glory. Amen.

The second part of the Homilee of the place and tyme of prayer.

IT hath been declared vnto you (good christian people) in the former Sermon read vnto you at what time & into what place ye shal come together to pray god. Now I entēd to set before your eyes, first how zelous and desirous

desirous ye ought to be to come to your Church. Secondly, how sore God is greeued with them that doe despyse or lyttle regarde to come to the Churche vpon the holy restfull day. It may well appeare by the scriptures, that many of the godly Israelites beeing nowe in captiuitie for their sinnes among the Babylonians, full often wysshed and desyred to bee agayne at Hierusalem: And at their returne, through Gods goodnes (though many of the people were negligent) yet the fathers were maruelous deuout to buyld vp the temple, that gods people might repayre thyther to honour hym. And kyng Dauid when he was a banished man out of hys countrey, out of Hierusalem the holye citie, from the Sanctuarie, from the holy place, and from the tabernacle of God: What desyre, what feruentnesse was in hym towardes the holy place? What wysshynges and prayers made he to God to bee a dweller in the house of the Lorde? One thyng (sayth he) haue I asked of the Lorde, and thys wyll I still craue, that I maye resorte and haue my dwellyng in the house of the Lorde, so long as I lyue. Agayne, Oh howe I ioyed when I hearde these wordes, We shal go into the Lordes house. And in other places of the Psalmes he declareth for what intent and purpose he hath such a feruent desire to enter into the Temple and churche of the Lorde: I will fall downe (sayth he) and worshyp in the holy temple of the Lord. Agayne, I haue appeared in thy holye place that I myght beholde thy myght and power, that I myght beholde thy glorye and magnificence. Psal.xvi. Psal.cxxii. Psal.clvii. Psal. lxiii.

Finally

Psal.xxi. Finally he saith: I will shewe forth thy name to my brethren, I will praise thee in the myddes of the congregation. Why then had Dauid such an earnest desire to the house of God? First, because there he woulde worship and honor God. Secondly, there he woulde haue a contemplation and a syght of the power and glorye of God. Thirdly, there he would prayse the name of god with all the congregation and company of the people. These considerations of thys blessed prophet of God, ought to stirre vp, and kindle in vs the lyke earnest desyre to resort to the church especially vppon the holy restfull dayes, there to do our dueties & to serue God, there to call to remembraunce howe God euen of his mere mercy & for the glorie of his name sake, worketh mightily to conserue vs in health, wealth, and godlynesse, & mightily preserueth vs from the assaultes and rages of our fierce and cruell enemyes, and there ioyfully in the number of his faithfull people to prayse and magnifie the lordes holy name. Set before your eyes also that auncient father Simeon, of whome the scripture speaketh thus, to his great commendation, and an encouragement for vs to do the lyke. There was a man at Hierusalem named Simeon, a iust man, fearing God, and Luk.ii. came by the spirite of God into the temple, and was tolde by the same spirite that he shoulde not dye before he sawe the annoynted of the Lorde. In the temple hys promyse was fulfilled, in the temple he sawe Christe, & toke him in his armes, in the Temple he braste out into the myghtye prayse of God hys Lorde. Anna a Prophetes Anna

an olde widowe, departed not out of the temple, geuing her selfe to prayer & fasting day & night: And shee commyng about the same tyme, was likewise inspired, and confessed and spake of the Lorde to all them who loked for the redemption of Israel. This blessed man, and this blessed woman, were not disapointed of wonderfull fruite, commoditie and comfort whiche God sent them, by their diligent resorting to gods holy temple. Howe ye shall heare how greeuously God hath ben offended with his people, for that they passed so litle vppon his holy temple, and foully eyther despised or abused the same. Which thyng may plainely appeare by the notable plagues and punishements which God hath layde vpon his people, especially in this, that he stirred vp theire aduersaries, horribly to beate down and vtterly to destroy his holy temple with a perpetuall desolation. Alas, howe many Churches, countreys, & kingdomes of christian people, haue of late yeres ben plucked downe, ouerrunne, & left wast, with greuous & intollerable tirannie and crueltie of the enemie of our Lord Christe the great Turke who hath so vniuersally scurged the Christians, that neuer the lyke was heard & read of! Aboue thirtie yeres past, the great Turke had ouerrun, conquered, and brought into his dominion and subiection twentye Christian kyngdomes, turning away the people from the fayth of Christe, poysonyng them with the deuylyshe religion of wicked Mahomet, and eyther destroying theire Churches vtterly, or fylthily abusing them wyth their wicked and detestable errours. And nowe

this

this great Turke, this bytter and sharpe stro
of Gods vengeaunce, is euen at hande in
parte of chzistendome, in Europe, at the bo
of Italye, at the bozders of Germanye, gree
gapyng to deuour vs, to ouerrunne our cou
to destroye our Churches also, vnlesse we re
our sinfull lyfe, and resozt moze diligently to
churche to honour God, to learne his blessed
and to fulfill the same. The Jewes in their
pzouoked iustly the vengeaunce of God, fo
partly they abused hys holy temple wyth the
testable idolatrie of the heathen, & superstit
vanities of theire owne inuentions, contrary
Gods commaundement, partly they resozted
to it as hypocrites, spotted, imbzewed and fo
defyled with all kynde of wickednes and sin
lyfe, partly many of them passed lyttle vppon
holy temple, & fozced not whether they came
ther, oz no. And haue not the Chzistians of
dayes, and euen in our dayes also, in lyke m
pzouoked the displeasure and indignation of
mighty God! partly because they haue pro
ned and defyled their churches with heathe
and iewishe abuses, with images & idoles,
numbers of aulters, too too superstitiously
tollerably abused, wyth grosse abusyng and
thy cozrupting of the Lozdes holye supper
blessed sacrament of his body and blood, wit
infinite number of toyes and tryfles of the
owne deuices, to make a godly outwarde sho
and to deface the homely, simple, and sincere
ligion of Chziste Jesus, partly they resozt to
churche lyke hypocrites, full of all iniquitie

sinfull lyfe, hauing a vayne & daungerous fansie & perswasion, that yf they come to the Churche, besprinkle them with holy water, heare a masse, and be blessed with the chalyce, though they vnderstand not one wozde of the whole seruice, noz feele one motion of repentaunce in their hearts, all is well, all is sure. Fye vpon suche mockyng & blaspheming of gods holy ozdinaunce. Churches were made foz an other purpose, that is, to resozt thyther and to serue God truely, there to learne his blessed will, there to call vppon hys myghtie name, there to vse the holy sacramentes, there to manayle howe to be in charitie with thy neyghbour, there to haue thy pooze and needye neyghbour in remembzaunce, from thence to departe better and mozе godly then thou camest thyther. Finally, Gods vengeaunce hath ben & is daylye prouoked, because much wicked people passe nothing to resozt to the church, either foz that they are so sozе blinded that they vnderstand nothing of God and godlynes, & care not wyth deuylishe example to offende theire neighbours, oz eis foz that they see the Churche altogether scoured of such gay gasing sightes as their grosse phantasie was greatly delighted with, because they see the false religiõ abandoned, & the true restozed, whiche seemeth an vnsauery thing to their vnsauery taste, as may appeare by this that a woman said to her neighbour: Alas gossip what shal we now do at Church since all ỳ saintes are taken away, since all ỳ goodly sightes we were wont to haue are gone, since we cannot heare the lyke ypping, singing, chaunting, & playing vppon the ozgans

that

that we could before. But (dearely beloued) ought greatly to reioyce and geue God thanks that our Churches are deliuered of al those things which displeased God so sore, & fylthyly defiled his holy house and his place of prayer, for which he hath iustly destroyed many nations, i.Cor.iii. cording to the saying of saint Paul: If any defyle the temple of God, God wyll him destroy. And this ought we greatly to praise god for, that such superstitious & idolatrious maners as were vtterly naught & defaced gods glorie, are vtterly abolished, as they most iustly deserued: and those thinges that either god was honored with or his people edified, are decently reteyned, and in our Churches comely practised. But now forasmuch as ye perceaue it is gods determinate pleasure, ye should resort vnto your churches vpon the day of holy rest, seyng ye heare what his pleasure God conceaueth, what plagues he powreth vpon his disobedient people, seing ye vnderstande what blessinges of God are geuen, what heauenly cõmodities come to such people as be sirously & zelously vse to resort vnto their Churches, seyng also ye are nowe frendly bydden and ioyntly called, beware that ye slack not your duetie, take heede that you suffer nothing to let you hereafter to come to the Church at such times as you are ordinaryly apoynted & cõmaunded. Our Luk.iiii. sauiour Christe telleth in a parable, that a great supper was prepared, gestes were bidden, many excused them selues & would not come: I tel you (saith Christ) none of them that were called shall taste of my supper. This great supper, is the true religion

ligion of almyghtie God, wherewith hee wyll
e worshipped in the due receauyng of his sacra-
entes, and sincere preachyng and hearyng hys
holy worde, & practisyng the same by godlye con-
ersation. This feast is nowe prepared in Gods
anquetting house the Churche, you are there-
nto called and iointlye bidden: if you refuse to
ome, and make your excuses, the same will bee
nswered to you, that was vnto them. Nowe
ome therefore (dearely beloued) without delay,
and chearefully enter into Gods feasting house,
and become partakers of the benefites prouyded
& prepared for you. But see that ye come thyther
with your holyday garment, not like hipocrites,
not of a custome and for manner sake, not with
lothsomnesse, as though ye had rather not come
then come yf ye were at your lybertie. For God
hateth & punisheth such counterfayte hipocrites,
as appeareth by Christes former parable. My
friende (saith God) how camest thou in without
a wedding garment? And therforecommaunded
his seruaunts to binde him hand & foote, and to
cast him into vtter darkenesse, wheare shall bee
weepyng and waylyng, and gnashyng of teeth.
To the intent ye may auoide the like daunger at
Gods hand, come to the Church on the holyday,
& come in your holyday garment, that is to saye,
come with a chearefull and a godly minde, come
to seeke Gods glory & to be thankfull vnto him,
come to be at one with thy neighbour, and to en-
ter in frendship and charitie with him. Consider
that al thy doings stinke before the face of God,
if thou bee not in charitie with thy neighebour.

Come wyth an heart sifted and clensed from
worldly and carnal affections and desires, spotte
of all vayne thoughtes whiche may hynder thee
from Gods true seruice. The birde when she will
flee, shaketh her wynges: Shake and prepare
thy selfe to flee hyer then all birdes in the ayre,
that after thy duetye duely done in this earthly
Temple and Church, thou mayest flee vp and be
receaued into the glorious Temple of God in
heauen, throughe Chryste Jesus our Lorde, to
whom with the father, and the holy ghost, be all
glory and honour.

An Homylee

wherein is declared that Common prayer and Sacramentes ought to be ministred in a tongue that is vnderstanded of the hearers.

AMong the manifolde exercises of Goddes people (dearly beloued Chrystyans) there is none more necessarye for all estates and at all tymes then is publique prayer, and the due vse of sacramentes. For in the first, we begge at Gods hande all suche thynges as otherwise wee can not obtayne. And in the other, hee imbraseth vs, and offreth himselfe to be imbraced of vs. Knowyng therfore that these two exercises are so necessarye for vs, let vs not thynke it vnmeete to consyder

firſt what prayer is, and what a ſacrament is, and then howe many ſortes of prayer there bee, & howe many ſacramentes, ſo ſhal we the better vnderſtand howe to vſe them aright. To know what they be, ſaint Auguſtine teacheth vs in hys booke intituled: Of the ſpirite and the ſoule. He ſayth this of prayer: Praier is (ſayth he) the deuocion of the minde, that is to ſay, the returnyng to God through a Godly and humble affection, which affection is a certayne willing and ſweete enclynyng of the mynde it ſelfe towardes God. And in the ſeconde booke againſt the aduerſarie of the law & the prophetes, hee calleth ſacramentes holy ſignes. And writing to Bonifacius of the baptiſme of infantes, he ſayeth: If ſacramentes had not a certayne ſimilitude of thoſe thynges whereof they bee ſacramentes, they ſhoulde bee no ſacramentes at all. And of thys ſimilitude they do for the moſt parte receaue the names of the ſelfe thynges they ſignifie. By theſe wordes of ſaint Auguſtine it appeareth, that he alloweth the common deſcription of a ſacrament, whyche is, that it is a viſible ſigne of an inuiſible grace, that is to ſaye, that ſetteth oute to the eyes and other outwarde ſenſes, the inwarde worckynge of Gods free mercye, and doth (as it were) ſeale in our heartes the promiſes of God. And ſo was circumciſion a ſacrament, whiche preached vnto the outwarde ſenſes the inwarde cuttyng away of the foreſkin of the heart, and ſealed and made ſure in the heartes of the circumciſed, the promiſe of god touching the promiſed ſeede that they loked for. Now let vs ſee how many ſortes

Auguſt de ſpiritu & anima.

Auguſt lib. 2. contra aduerſarios legis et prophet.

Auguſt. ad Bonifacium.

of prayer, and how many sacramentes there be. In the scriptures wee reade of three sortes of prayer, whereof two are priuate, and the thirde is common. The first is that whiche saint Paule speaketh of in his Epistle to Timothy, saying,

1 Tim. ii. I will that men pray in euery place, lyftyng vp pure hands without wrath and striuyng. And it is the deuout liftyng vp of the mynde to God, without the vttering of the heartes griefe or desire by open voyce. Of this prayer wee haue example in the firste booke of the kynges in Anna the mother of Samuel, when in the heauinesse of

1 Reg. i. her heart she prayed in the temple, desiring to bee made fruitefull. She prayed in her hearte (sayth the text) but there was no voyce hearde. And this sorte must all Christians pray, not once in a weeke or once in a day onely: but as saint Paul

1 Thess. v. writeth to the Tessalonians, without ceassyng.

Iacob. v. And as saint James wryteth: the contynuall prayer of a iust man is of much force. The second sort of prayer is spoken of in the Gospel of Mathew, where it is sayd: When thou prayest, enter

Math. vi. into thy secrete closet, and when thou hast shut the dooze to thee, pray vnto thy father in secrete & thy father which seeth in secrete, shall rewarde thee. Of this sort of prayer there bee sundry examples in the scriptures, but it shall suffise to rehearse one, which is wrytten in the Actes of the

Actes. x. Apostles. Cornelius a deuout man, a capitaine of the Italian army, sayth to Peter: that beyng in his house in prayer, at the ninthe howre there appeared vnto him one in a white garment &c. This man prayed vnto God in secrete, and was

rewarded

reẏarded openly. Theſe be ẏ two pꝛiuate ſoꝛtes of pꝛayer. The one mentall, that is to ſay, the deuout lyftyng vp of the mynd to God: And the other vocall, that is to ſaye, the ſecrete vtteryng of the griefes & deſires of the heart with woꝛds, but yet in a ſecrete cloſet oꝛ ſome ſolitarie place. The third ſoꝛt of pꝛayer, is publique oꝛ common. Of this pꝛayer ſpeaketh our ſauyour Chꝛyſte, when he ſayth: If two of you ſhall agree vppon earth vpon any thyng, whatſoeuer yee ſhal aſke, my father which is in heauẽ ſhal do it foꝛ you, foꝛ whereſoeuer two oꝛ thꝛee be gathered together in my name, there am I in the middeſt of them. Although God hath pꝛomiſed to heare vs when we pꝛay pꝛiuately, ſo it be doone faythfully and deuoutly (Foꝛ he ſayth: Call vpon me in the day of thy trouble, and I will heare thee. And Elias beyng but a moꝛtall man, ſayeth ſaynt James, pꝛaied, and heauen was ſhut thꝛee yeres and ſixe monethes, and agayne he pꝛaied, and the heauen gaue rayne:) Yet by the hiſtoꝛies of the Bible it appeareth, that publique and common pꝛayer is moſt auailable befoꝛe God, and therfoꝛe is much to bee lamented that it is no better eſteemed among vs which pꝛofeſſe to bee but one body in Chꝛiſte. When the city of Ninive was thꝛeatned to be deſtroyed within xl. dayes, the Pꝛince and people ioyned them ſelues together in publyque pꝛayer and faſtyng, and were pꝛeſerued. In the pꝛophete Ioel, God commaundeth a faſtyng to bee pꝛoclayned, and the people to bee gathered together, yong and olde, man and woman, and are taught to ſay with one voyce: Spare vs O

Math. 18.

Pſal. 50.
Iacob. v.

Ionas. 3.

Ioel. 2.

Lorde, spare thy people, and let not thine inheritaunce bee broughte to confusion. When the Iewes shoulde haue been destroyed all in one daye throughe the malice of Haman, at the commaundement of Hester, they fasted & prayed, and were preserued. When Holophernes besieged Bethulia by the aduice of Iudith they fasted & prayed, and were deliuered. When Peter was in prison, the congregacion ioyned them selues together in prayer, and Peter was wonderfully delyuered. By these Hystories it appeareth, that common & publique prayer is of greate force to obtayne mercy and deliueraũce at our heauenlye fathers hand. Therfore brethren, I beseche you, euen for the tender mercies of God, let vs no lenger be negligẽt in this behalf: but as the people willing to receaue at Gods hand suche good thynges as in the common prayer of the churche are craued, let vs ioyne oure selues together in the place of common prayer, and with one voice & one heart, begge at our heauenlye father all those thynges which hee knoweth to be necessary for vs. I forbyd you not priuate prayer, But I exhort you to esteeme comõ praier as it is worthy. And before all thynges, be sure, that in all these three sortes of prayer, your mindes be deuoutly lyfted vp to God, els are your praiers to no purpose, and this saying shalbe verified in you: This people honoureth me with their lippes, but their heart is farre from mee. Thus much for the thre sortes of prayer, wherof we read in the scriptures.

Hester. 4.
Iudith. 8.
Act. 12.
Esai. 29.
Math. 15.

Nowe wyth lyke or rather more breuitie, you shall heare howe manye sacramentes there be,

that

that weare instituted by oure sauioure Chryst, and are to be continued and receaued of euerye Christian in due tyme and order, and for suche purpose as oure sauiour Christ wylled them to be receaued. And as for the numbre of them, yf they should be considered accordyng to the exact signification of a sacrament, namelye for the visible signes, expresselye commaunded in the newe Testament wherunto is annexed the promise of free forgeuenesse of our sinne, and of oure holynesse and ioyning in Christe: there bee but two, namely baptisme & the supper of the Lord. For although absolution hathe the promyse of forgeuenesse of sinne: yet by the expresse worde of the newe Testament, it hath not thys promise annexed and tyed to the visible signe, whiche is imposition of handes. For this visible sygne (I meane laying on of handes) is not expressely cõmaunded in the newe Testament to bee vsed in absolution, as the visible signes in baptisme and the Lordes supper are: and therefore absolution is no suche sacrament as baptysme and the communyon are. And though the orderyng of myniters hath hys visible sygne and promyse: yet it lackes the promise of remyssion of synne, as all other sacramentes besides doo. Therefore neither it, nor any other sacrament els, be suche sacramentes as baptisme and the communyon are. But in a generall acception, the name of a sacrament maye bee attributed to anye thyng wherebye an holy thyng is sygnifyed. In whiche vnderstanding of the worde, the auncyent writers haue geuẽ this name, not only to ỳ other

Dionisius Barnard. de cœna domini et abluti pedum.

fiue, commonly of late yeares taken and vsed for supplying the number of the seuen sacramentes: but also to diuers and sundry other ceremonies, as to oyle, washyng of feete, and suche lyke, not meanyng therby to repute them as sacramentes in the same significacio that the two forenamed sacramentes are. And therefore saint Augustine weyghyng the true signification and exact meanyng of the worde, wryting to Ianuarius, & alio in the third booke of christian doctrine, affirmeth that the sacramentes of the chrystians, as they are most excellent in signifitacion, so are they most few in number, and in both places maketh mencion expressedlye of two, the sacrament of baptisme, and the supper of the Lorde. And although there are reteyned by thorder of ỳ church of Englande, besides these two, certayne other rytes and ceremonyes about the institution of ministers in the churche, Matrimonie, Confirmation of chyldren, by examynyng them of their knowledge in the articles of the faith, & ioynyng thereto the praiers of the churche for them, and likewise for the visitation of the sicke: yet no man ought to take these for sacramentes in suche signification & meanyng, as the sacrament of baptisme and the Lordes supper are: but eyther for godly states of lyfe, necessary in Christes church, and therefore worthy to be set forth by publique action and solempnitie by the mynisterye of the church, or els iudged to bee such ordynaunces as may make for the instruction, comfort, and edification of Christes churche.

Nowe, vnderstandyng sufficiently what praier is,

is, and what a sacrament is also, and how many sortes of prayers there be, and how many sacramentes of our sauiour Christes institution: let vs see whether the scriptures and the examples of the primatiue Church wyll allowe any vocall prayer, that is, when the mouth vttereth the petitions, with voyce, or any manner of sacrament, or other publique & common rite or action, partayning to the profite and edifiyng of the poore congregation, to bee ministred in a tongue vnknowen or not vnderstande of the minister or people, yea, and whether any persone maye priuately vse any vocall prayer, in a language that he hymselfe vnderstandeth not. To this question wee must aunswere, no. And first of common prayer and administration of sacramentes. Although reason, yf it myght rule, woulde soone perswade vs to haue our commō prayer & administration of sacramentes in a knowen tongue, both for that to pray cōmonly, is for a multitude to aske one & the selfe thing with one voyce and one consent of minde, and to administer a sacrament, is by the outwarde worde and element, to preache to the receauer the inwarde & inuisible grace of God, & also for that both these exercises were first instituted, and are styll continued, to the ende that the congregation of Christe myght from tyme to tyme bee put in remembraunce of their vnitie in Christe, and that as members all of one body, they ought both in praiers & otherwise to seke and desire one anothers cōmoditye, and not their owne without others: Yet shall wee not neede to flee to reasons profes in thys

matter

matter, syth we haue both the plaine & manyfest wordes of the scripture, and also the consent of the most learned & auncient writers to commende the prayers of the congregation in a knowen tongue. First, Paule to the Corinthians sayeth: 1. Cor. 14. Let all thinges be done to edifying. Whiche can not be, vnlesse common prayers & administration of sacramentes bee in a tongue knowen to the people. For where the prayers spoken by the minister, and the wordes in the admynistration of the sacramentes, bee not vnderstanded of them that be present, they cannot thereby be edyfyed. For as when the trumpet that is blowen in the fielde geeueth an vncertayne sounde, no man is therby stirred vp to prepare him self to the fight: And as when an instrument of musicke maketh no distinct sound, no man can tell what is pyped: Euen so when prayers or admynystration of sacramentes shallbe in a tongue vnknowen to the hearers, which of them shalbe thereby stirred vp to lyft vp his mynde to God, and to begge with the minister at Gods hande, those things which in the wordes of his prayers the minister asketh? Or who shall in the ministration of the sacramentes vnderstande what inuisible grace is to be craued of the hearer, to be wrought in the inwarde man? Truely no man at all. For (sayth S. Paul) he that speaketh in a tongue vnknowen, shalbe vnto the hearer an alient, whyche in a Christian congregation is a great absurditye. For we are not straungers one to another, but we are the citizens of the saintes, & of the houshold of God, yea, and members of one body.

And

And therfore whiles our minister is in reherſing the praier that is made in the name of vs all, we must geue diligent eare to the wordes ſpoken by hym, and in heart begge at Gods hande thoſe thinges that hee beggeth in wordes. And to ſignifie that we ſo do, we ſay Amen at the end of ỳ praier that he maketh in the name of vs all. And this thing can we not do for edification, vnleſſe we vnderſtand what is ſpoken. Therfore it is required of neceſſitie, that the comon praier be had in a tongue that the hearers do vnderſtande. If euer it had ben tollerable to vſe ſtraũge tongues in the congregacions, the ſame might haue bene in ỳ time of Paul & the other Apoſtles, whẽ they were miraculouſly endued with the gifte of tongues. For it might then haue perſwaded ſome to imbrace the Goſpell, when they had hearde men that were Hebrues borne, & vnlearned, ſpeake ỳ Greke, the Latin, & other languages. But Paul thought it not tollerable then: And ſhal wee vſe it now, when no man cõmeth by the knowledge of tongues otherwiſe then by diligent & earneſt ſtudy? God forbid. For we ſhould by that means bring all our church exerciſes to friuolous ſuperſtition, and make them altogether vnfruitefull. Luke writeth, that when Peter and Jhon were diſcharged by the Prynces and hygh prieſtes of Jeruſalem, they came to their felowes, & tolde them al that the princes of the prieſtes and elders had ſpoken vnto them. Which when they heard, they lyfted vp their voice together to God wyth one aſſent, and ſayde: Lord, thou art he that haſt made heauen and earth, the ſea, and all thynges

Ephe. 2
1. Cor. 10. and. 12.

Actes. 4.

that

that are in them &c. Thus coulde they not haue done, yf they had prayed in a straunge tongue, that they had not vnderstande. And no doubt of it, they did not all speake wyth seuerall voyces: but some one of them spake in the name of them all, & the rest geuing diligent eare to hys words, consented therunto, and therefore it is sayd, that they lifted vp theire voice together. Saint Luke sayth not their voyces, as many: but their voice, as one. That one voyce therefore was in such language as they all vnderstode, otherwise they coulde not haue lifted it vp with the consent of theire heartes. For no man can geeue consent to the thing he knoweth not. As touchyng ỳ tymes before the commyng of Christe, ther was neuer man yet that would affirme, that either the people of God or other, had their prayers or administrations of sacramentes or sacrifices in a tongue that they them selues vnderstode not. As for the tyme synce Christe, tyll that vsurped power of Rome began to spread it selfe, and to enforce all the nations of Europe to haue the Romyshe language in admiration, it appeareth by the consent of the most auncient & learned writers, that there was no straunge or vnknowē tongue vsed in the congregations of Christians. Iustinus martir, who lyued about. 160. yeres after Christ, sayth thus of the adminystration of the Lordes supper in his tyme. Upon the sunday assemblies are made, both of them that dwell in cities, & of thē that dwell in ỳ countrey also. Amongst whō, as much as may be, the writings of the Apostles & prophets are read. Afterwardes, whē ỳ reader

Iustinus Apol. 2.

doth

doth ceasse, the chiefe minister maketh an exhortacio, exhorting them to folow so honest thyngs. After this, we rise altogether and offer prayers, which being ended (as we haue sayd) bread and wine and water are brought foorth: Then the head minister offereth praiers & thankesgeuyng with all his power, & the people aunswer, Amē. These wordes with their circumstaunces beyng duely cōsidered, do declare plainly, that not only the scriptures weare read in a knowen tongue: but also that prayer was made in the same in the congregacions of Iustines tyme. Basilius magnus and Iohannes Chrisostomus dyd in theire tyme prescribe publique orders of publique administration, whyche they call Liturgies, and in them they appointed the people to aunswere to the prayers of the minister, sometyme, Amen, sometyme, Lorde haue mercy vpon vs, sometime, and with thy spirite, and, we haue our hearts lifted vp vnto the Lorde &c. Whiche aunsweres the people coulde not haue made in due tyme, yf the praiers had not ben in a tongue that they vnderstoode. The same Basil writing to the cleargy of Neocæsaria, sayth thus of his vsage in common prayer, appoyntyng one to beginne the song, the rest folow: And so with diuers songes & praiers, passyng ouer the nyght, at the dawnyng of the day, altogether (euē as it were with one mouth and one heart) they sing vnto the Lorde a song of confession, euery man framyng vnto hymselfe meete wordes of repentaunce. In another place he sayeth: If the sea be faire, howe is not the assemble of the congregation much more fayre, Epist. 63.

in

in which a ioyned ſounde of men, women, and childrē (as it were of the waues beatyng on the ſhore) is ſent forth in our prayers vnto our God.

Baſil. Hom. 4. Marke his wordes: A ioyned ſounde (ſayth he) of men, women, and children. Which can not be, vnleſſe they al vnderſtande the tongue wherein the prayer is ſayde. And Chriſoſtome vppon the wordes of Paul ſayth: So ſoone as the people

1. Cor. 14. heare theſe words, worlde without ende, they all do forthwith aunſwer Amen. This coulde they not do vnleſſe they vnderſtode the word ſpoken by the prieſt. Dioniſius ſayth, that hymmes were

Dioniſius ſayde of the whole multitude of people in the adminiſtration of the Communion. Ciprian ſayeth,

Cipria. Ser. 6. de ora. domi nica. the prieſt dothe prepare the myndes of the brethren, wyth a preface before the prayer, ſaying, Lyft vp your heartes: That whyles the people doth aunſwere, We haue our heartes lyfted vp to the Lord, they be admoniſhed that they ought to thynke on none other thyng then the Lorde.

1. Cor. 14. Saint Ambroſe wrytyng vpon the woordes of ſaint Paule, ſayth. This is it that hee ſayeth, becauſe he which ſpeaketh in an vnknowē tongue, ſpeaketh to God, for he knoweth all thyngs: but men knowe not, and therfore there is no profyte of this thyng. And againe vpon theſe wordes: If thou bleſſe or geue thankes wyth the ſpirite, howe ſhall hee that occupyeth the rowme of the vnlearned, ſay Amen at the geuyng of thankes, ſeeyng hee vnderſtandeth not what thou ſayeſt? That is (ſayth Ambroſe) yf thou ſpeake ỳ prayſe of God in a tongue vnknowen to the hearers. For the vnlearned, hearing that which he vnderſtandeth

ſtandeth not, knoweth not the end of the prayer, and aunſwereth not Amen, whiche worde is as muche to ſaye, as truethe, that the bleſſyng or thankeſgeuyng may bee confirmed: For the confirmation of the prayer is fulfylled by them that do aunſwere Amen, that all thynges ſpoken might be confirmed in the mindes of the hearers through the teſtimonye of the trueth. And after many weyghty wordes to ỳ ſame ende, he ſayth: The concluſion is this, that nothyng ſhoulde bee doone in the Churche in vayne, and that thys thyng ought chiefely to be laboured for, that the vnlearned alſo might take profite, leſt any parte of the body ſhould be darke through ignoraunce And leaſt any man ſhoulde thynke all thys to be meant of preachyng and not of prayer, he taketh occaſion of theſe wordes of ſaint Paule (If there be not an interpreter, let hym keepe ſilence in the Churche) to ſay as foloweth: Let hym pray ſecretely, or ſpeake to God, who heareth all thynges that bee dumbe. For in the Churche muſt hee ſpeake that maye profyte all perſones. Saint Hierome wrytyng vppon theſe words of ſaint Paule, Howe ſhall hee that ſupplyeth the place of the vnlearned &c. ſayeth: It is the laye man whom Paule vnderſtandeth here to bee in the place of the ignoraunt man, whiche hath no eccleſiaſticall office: Howe ſhal he aunſwer Amen to the prayer that he vnderſtandeth not? And a litle after, vpon the the words of ſaint Paul, For yf I ſhould pray in a tongue &c. hee ſayeth thus: This is Paules meanyng: If any man ſpeake in ſtraunge & vnknowen tongues, hys mynde is made

1. Cor, 14.

made vnfruitefull, not to hym selfe, but to the hearer: For whatsoeuer is spoken, hee knoweth it not. Saint Augustine wrytyng vpon the. xxiii. Psalme saith: What this shoulde bee wee ought to vnderstand, that wee maye sing wyth reason of man, and not with chattering of birdes. For owles, popingayes, rauens, pies, and other such like birds are taught by men to prate they know not what: But to syng with vnderstandinge, is geuen by Gods holy wyll to the nature of man.

Psal. 18.

De magist.

Againe, the same Augustine saith: There needeth no speache when we pray, sauing perhappes as the priestes do, for to declare their meanyng, not that God, but that men may heare them. And so beeing put in remembraunce by consentyng with the priest, they may hang vpon God.

Thus are wee taught both by the scriptures and auncient doctours, that in the administracion of common prayer and sacramentes, no tongue vnknowen to the hearers ought to be vsed. So that for the satisfying of a christian mans conscience we neede to spend no more time in this matter. But yet to stoppe the mouthes of the aduersaries, which stay them selues much vpon generall decrees, it shal be good to adde to these testymonies of scriptures and doctors, one constitution made by Iustinian the emperour, who lyued fiue hundreth and twenty and seuen yeres after Christ, and was emperour of Rome.

Nouell. Consti. 23

The constitution is this. We commaunde that all bishoppes and priestes do celebrate the holye oblation and the prayers vsed in holye baptysme, not speakyng lowe, but with a cleare voyce loude

loude voice, whiche may be heard of the people, that therby the minde of the hearers may be stirred vp with great deuotion in vttering the prayers of the Lorde God, for so the holy Apostle teacheth in his first Epistle to the Corinthians, saying: Truely if thou only blysse or geeue thankes in spirite, howe doth hee whiche occupyeth the place of the vnlearned, say Amen at thy geeuyng of thankes vnto God, for hee vnderstandeth not what thou sayest. Thou veryly geuest thankes well, but the other is not edified. And agayne in the Epistle to the Romanes, he sayeth: Wyth the heart a man beleeueth vnto righteousnes, & with the mouth confession is made vnto saluation. Therefore for these causes it is conuenient that among other prayers those thinges also whiche are spoken in the holy oblation, bee vttred and spoken of the moste religious byshops and priestes, vnto our Lorde Jesus Christe our God, with the father and the holy ghost, wyth a loude voice. And let the moste religious priestes knowe thys, that yf they neglecte anye of these thyngs, that they shall geue an accompt for them in the dreadfull iudgement of the great God and our sauiour Jesus Chryste: Neyther wyll wee when we know it, rest & leaue it vnreuenged.

This Emperour (as Sabellicus writeth) fauoured the Byshop of Rome, and yet wee see howe playne a decree hee maketh for the prayeng and administring of sacraments in a knowen tongue that the deuotiō of the hearers might be stirred vp by knowledge, contrary to the iudgement of them that woulde haue ignorance to make de-

notion. He maketh it also a matter of damnation, to do these thinges in a tongue that the hearers vnderstand not. Let vs therefore conclude with God and all good mens assent, that no common prayer or sacramentes ought to be ministred in a tongue that is not vnderstãded of the heaters. Nowe a worde or two of priuate prayer in an vnknowen tongue. We tooke in hande where we began to speake of this matter, not onely to proue that no common prayer or administration of Sacramentes, ought to bee in a tongue vnknowen to the hearers: but also that no person ought to pray priuately in that tonge that hee hym selfe vnderstandeth not. Which thyng shall not be hearde to proue, if we forget not what prayer is. For if prayer be that deuotion of the mynde whiche inforceth the heart to lift vp it selfe to God: howe shoulde it be sayde that that person prayeth, that vnderstãdeth not the wordes that his tongue speaketh in prayer? Yea, how can it be sayd that he speaketh? For to speake, is by voyce to vtter the thought of the mynde. And the voice that a man vttereth in speaking is nothyng els, but the messenger of the mynde, to bring abrode the knowledge of that, which otherwise lyeth secrete in the heart and cannot be knowen, according to that which saint Paul writeth: What man (sayth hee) knoweth the thinges that appertaine to man, saue ying onely the spirite of man, whiche is in him? He therefore ỹ doth not vnderstand the voyce that his tongue doth vtter, can not properly be sayde to speake, but rather to counterfayte, or

i.Cor.ii

parattes and suche other birdes vse to counterfaite mennes voyces. No man therefore that feareth to prouoke the wrath of God againste hym selfe, will be so bolde to speake of God vnaduised ly without regarde of reuerent vnderstandynge in his presence, but he will prepare his heart before he presume to speake vnto God. And therfore in our common praier, the minister doth oftentimes say, Letvs praye, meanyng thereby to admonishe the people that they shoulde prepare their eares to heare, what hee shoulde craue at Gods hande, and the heartes to consent to the same, and their tonges to saye Amen at the ende thereof. On this sorte did the prophet Dauid prepare his hart, when he saide: My heart is ready (O God) my hart is ready, I wyll syng and declare a Psalme. Pſal.57. The Iewes also, when in the time of Iudith they did with al theire heart pray God to visite his people of Israel, had so prepared their hearts before they began to pray. After this sort had Manasses prepared his heart before he prayed, and sayde: And now (O Lord) doe I bow the knees of mine heart, asking of thee part of thy mercyful kindnes. 2.Par.36. When the heart is thus prepared, the voice vttred from the heart is harmonious in the eares of god: otherwise he regardeth it not to accept it. But forasmuche as ỳ person that so bableth his wordes without sence in the presence of God, shewethe him selfe not to regarde the maiestye of hym that hee speakethe to: Hee taketh hym as a contemner of hys almyghtye maiestye, and geueth hym his rewarde amonge hypocrites, whyche make an outward

shewe of holynes, but their heartes are ful of abhominable thoughts, euen in the tyme of their prayers. For it is the heart that the Lord lokes vpon, as it is written in the historie of kynges. If we therefore will that our prayers be not abhominable before Godde, let vs so prepare our heartes before we pray, and so vnderstande the thynges that we aske when we praye, that both our heartes and voyces, may together sounde in the eares of Gods maiestie, and then we shal not fayle to receaue at hys hande the thynges that wee aske: as good men whiche haue bene before vs dyd, and so haue from tyme to tyme receaued that whiche for theire soules health they dyd at any tyme desire. Saynt Augustine seemeth to beare in this matter: For he sayeth thus of them whiche beyng brought vp in grammer and thorike, are conuerted to Christe, and so must be instructed in Christian religion: Let them know also (sayeth he) that it is not the voyce, but the affection of the mynde that commeth to ý eares of God. And so shall it come to passe, that yf happly they shall marke that some byshops or ministers in the Churche do call vppon God, eyther with barbarous words, or with words disordered, or that they vnderstand not, or do disorderly deuide the words that they pronounce, they shall not laugh them to scorne. Hytherto hee seemeth to beare with praying in a vnknowen tongue. But in the next sentence hee openeth his mynde thus: Nor for that these thinges ought not to be amended, that the people may say Amen to that whiche they do plainely vnderstande: But yet

i Reg. 16

De cathechizandis rudibus.

theſe things muſt be godly borne withal of theſe cathechiſtes or instructours of ẏ faith, that they may learne that as in the common place where matters are pleaded, the goodnes of an oration conſiſteth in ſounde: ſo in the Churche it conſiſteth in deuotion. So that he alloweth not the praying in a tongue not vnderſtand of him that prayeth: But he inſtructeth the ſkilfull oratour, to beare with the rude tongue of the deuout ſimple miniſter. To conclude, if the lacke of vnderſtanding the wordes that are ſpoken in the congregation, do make them vnfruitfull to the heaters: How ſhould not the ſame make the words reade, vnfruitfull to the reader? The mercifull goodnes of God, graunt vs his grace to call vpon him as wee ought to doe, to his glory & our endleſſe felicitie, which we ſhall do, if we humble our ſelues in his ſight, & in all our prayers bothe common and priuate, haue our myndes fully fixed vpon him. For the prayer of them that humble them ſelues, ſhal pearſe through the cloudes, and tyll it draw nigh vnto God, it wyl not be aunſwered, and tyll the moſt high do regarde it, it wyll not depart. And the Lord wyll not be ſlack, but he will deliuer the iuſt, and execute iudgement. To him therfore be all honour and glory, for euer and euer. Amen. Eccl. 35.

An information

for them which take offence at cer- taine places of the holy ſcripture.

THE FIRST PART.

THE great vtilitie and profite that Chriſtian men and wo-men may take (if they will) by hearing and readyng the holy ſcriptures (dearly beloued) no heart can ſufficiently conceaue, much leſſe is my tong able with wordes to expreſſe. Wherefore Satan our enemie, ſeeing the ſcriptures to be the very meane & right way to bring the people to the true knowlege of God, & that Chriſtian religion is greatlye furthered by diligent hearing & reading of them, he alſo perceiuing what an hinderaunce & let they be to him & his kingdome, doth what he can to driue the reading of them out of Gods Church. And for this ende, he hath alwayes ſtirred vp in one place & other, cruell tirauntes, ſharpe perſecutours, and extreme enemies vnto God and hys infallible trueth, to pull wyth vyolence the holy Bybles out of the peoples handes, and haue moſt ſpitefully deſtroyed and conſumed the ſame to aſhes in the fyre, pretendyng moſte vntruely, that ſo muche hearyng and readyng of Gods worde, is an occaſion of hereſie and carnall libertye, and the ouerthrow of all good order in all wel or-

ga-

red common weales. If to knowe God aryght, bee an occasion of euill, then must wee needes graunt, that the hearyng and readyng of the holye scriptures, is the cause of heresie, carnall libertie, and the subuertion of all good orders. But the knowledge of God, and of our selues, is so farre from being an occasion of euill, that it is the redyest, yea the onely meane to brydle carnall libertie, and to kill all our fleshly affections. And the ordinary waye to attaine thys knowledge, is wyth diligence to heare and reade the holy scriptures. For the whole scriptures (sayeth saint Paule (were geeuen by thinspiration of God. And shall wee Christian men thynke to learne the knowledge of God and of our selues in any earthly mans woorke or wryting, sooner or better then in the holy scriptures, written by the inspiration of the holy Ghost? The Scriptures were not brought vnto vs by the wyll of man: but holy men of God (as witnesseth saint Peter) spake as they were moued by the holye spirite of God. The holy ghost is the schoolemaister of trueth, whyche leadeth hys scholers (as our sauyour Christe sayeth of hym) into all trueth. And who so is not led and taught by this scholemaister, cannot but fall into deepe error, howe godly soeuer his pretence ys, what knowledge and learning soeuer hee hath of all other workes and writinges, or how faire soeuer a shewe or face of trueth hee hath in the estimation and iudgement of the worlde. If some man wyll saye, I woulde haue a true paterne and a perfect description of an vpright lyfe, approued

ii. Tim. iii

ii. Pet. i.

Iohn. xvi.

proued in the sight of God: can we finde (thynke ye) any better, or any such againe, as Christ Jesus is, and his doctrine: whose vertuous conuersation and godly lyfe, the scripture so liuely paynteth and setteth foorth before our eies, that we beholding that paterne, mighte shape and frame our liues as nigh as may be, agreable to the perfection of the same: Folow you mee (sayeth saint Paule) as I followe Christe. And saint Jhon in his Epistle saieth: Who so abydeth in Christe, must walke euen so as hee walked before hym. And where shall we learne the order of Christes life, but in the scripture: Another woulde haue a medicine to heal al diseases and maladyes of the minde. Can this be found or gotten other where, then out of Gods owne booke, his sacred scriptures: Christe taught so much when he sayde to the obstinate Jewes: searche the scriptures, for in them yee thinke to haue eternall lyfe. If the scriptures contayne in them euerlastynge lyfe, it must nedes follow that they haue also present remedy against all that is an hinderaunce and let vnto eternal life. If wee desire the knowledge of heauenly wisedome: why had we rather learne the same of man, thē of God himselfe, who (as saint James saieth) is the geeuer of wisedome: Yea, why will we not learne it at Christes owne mouthe, who promysyng to be present with his Churche till the worldes ende, dothe performe his promise, in that he is not only with vs by his grace and tender pitie: but also in this, that he speaketh presently vnto vs in the holy scriptures to the great and enlesse comfort of all them that haue

i.Cor.ii

i.Iohn. ii.

Iohn. iii.

Iacob. ii.

Mat. 28

haue any feelyng of God at all in them. Yea hee ſpeaketh now in the ſcriptures moze pzofitablye to vs, then he dyd by wozde of mouth to the carnall Iewes when he liued with them here vpon earth. Foz they (I meane the Iewes) could neyther heare noz ſee thoſe thynges whiche we may nowe both heare and ſee, if we wyll bzing wyth vs thoſe eares and eies that Chzyſte is hearde and ſeene with, that is, diligence to heare and read hys holy ſcriptures, and true fayth to beeleue his moſt cõfoztable pzomiſes. If one coulde ſhewe but the pzynte of Chzyſtes foote, a great number I thynk, would fal downe and wozſhip it: But to the holy ſcriptures, where we maye ſe dayly (yf we will) I will not ſay the pzint of hys feete only, but the whole ſhape and liuely image of him, alas wee geue litle reuerence oz none at all. If any coulde let vs ſee Chziſtes coat, a ſozt of vs would make hard ſhift except we mought come nygh to gaſe vpon it, yea and kyſſe it too: And yet all the clothes that euer hee dyd weare, can nothing ſo truelye noz ſo liuely expzeſſe hym vnto vs, as do the ſcryptures. Chziſtes images made in wood, ſtone, oz metall, ſome men foz the loue they beare to Chziſte, do garnyſhe and beautifie the ſame with pearle, golde, and pzecyous ſtone: And ſhould wee not (good bzethzen) muche rather embzace and reuerence Gods holy bookes, the ſacred Bible, whyche do repzeſent Chziſte vnto vs, moze truly then can any image? The image can but expzeſſe the fourme oz ſhape of his body, if it can do ſo muche: But the ſcryppture doth in ſuch ſozt ſet foozth Chziſte, that wee

maye

may see him both god and man, we may see him (I say) speaking vnto vs, healyng our infirmities, dying for our sinnes, rysing from death for our iustification. And to be short, wee maye in the scriptures so perfectly see whole Christ with the eye of fayth, as we lacking faith, coulde not with these bodely eyes see him, though he stoode now present here before vs. Let euery man, woman, and chylde therefore with all their hearte, thirst and desire Gods holy scriptures, loue them, embrace them, haue their delyght and pleasure in hearing and readyng them, so as at length we may be transformed and chaunged into them. For the holy scriptures are Gods treasure house wherin are founde all thinges nedefull for vs to see, to heare, to learn, and to beleue, necessary for the attaynyng of eternall lyfe. Thus muche is spoken onelye to geue you a taste of some of the commodities which ye may take by hearing and readyng the holy scriptures. For as I said in the beginning, no tongue is able to declare & vtter all. And althoughe it is more cleare then the noone day, that to be ignorant of the scriptures, is the cause of errour, as Christe sayeth to the Saduces: ye erre, not knowyng the scriptures, and that errour doth holde backe, & plucke men away from the knowledge of God. And as saint Hierome sayeth: not to knowe the scriptures, is to be ignorant of Christe. Yet this notwithstanding, some there bee that thinke it not meete for all sortes of men to reade the scriptures, because they are as they thinke, in sundry places stumblyng blockes to the vnlearned. Fyrst, for that

Mat. 22

the

the phraſe of the ſcriptures is ſometime ſo homlye, groſſe, and playne, that it offendeth the fine and delicate wittes of ſome courtiers. Furthermore, for that the ſcripture alſo reporteth, euen of them that haue their commendation to be the childrē of God, that they did diuers actes, whereof ſome are contrary to the lawe of nature, ſome repugnant to the lawe written, and otherſome ſeeme to fight manyfeſtly againſte publique honeſtie. All whyche thynges (ſay they) are vnto the ſimple an occaſion of great offence, and cauſe manye to thinke euyll of the Scripture, and to diſcredite theire aucthorie. Some are offended at the hearyng and readyng of the diuerſitie of the rites and ceremonies of ẏ ſacrifices and oblations of the lawe. And ſome worldly wytted men, think it a great decay to the quiet and prudent gouerning of their comon weales, to geue eare to the ſimple & playne rules and preceptes of our ſauiour Chriſte in his Goſpell, as beyng offended, that a mā ſhould be ready to turne his right eare, to him that ſtrake him on the lefte, and to him which woulde take away his coate, to offer him alſo his cloke, with ſuche other ſayinges of perfection in Chriſtes meanyng. For carnall reaſon being alwaye an enemie to God, and not perceauing the thynges of Gods ſpirit, doth abhore ſuch preceptes, whyche yet ryghtly vnderſtanded, infringeth no iudiciall policies, nor Chriſtian mens gouernementes. And ſome there be, whych hearyng the ſcriptures, do byd vs to lyue without carefulnes, without ſtudye or forecaſting, do deride the ſimplicities of them.

Ther-

Therfore to remoue and put away occaſions of offence, ſo much as may be, I will aunſwere orderly to theſe obiections. Fyrſte I ſhall rehearſe ſome of thoſe places that men are offended at, for the homelynes and groſſenes of ſpeach, and will ſhewe the meaning of them. In the booke of Deuteronomie it is wrytten, that amyghtye God made a lawe, if a man dyed wythout iſſue, his brother or next kinſeman ſhould marrye hys wydowe, and the child that were firſt borne betweene them, ſhoulde bee called his chylde that was dead, that the dead mans name myght not be put out in Iſraell: And if the brother or next kinſeman would not marry the wydow, then ſhe before the magiſtrates of the citie ſhoulde pull of his ſhoe, and ſpitte in hys face, ſaying: So be it done to that man that wyll not buylde hys brothers houſe. Here (dearely beloued) the pulling of his ſhoe and ſpitting in his face, were ceremonies to ſignifie vnto all the people of that Citye, that the woman was not nowe in faulte that Gods lawe in that poynt was broken, but the whole ſhame & blame therof did now redounde to that man whiche openly before ỹ magiſtrates refuſed to marry her. And it was not a reproche to him alone, but to all his poſteritie alſo: For they were called euer after, the houſe of hym whoſe ſhoe is pulled of. Another place out of the Pſalmes: I wil breake (ſaieth Dauid) the hornes of the vngodly, and the hornes of the ryghteous ſhalbe exalted. By an horne, in the ſcripture, is vnderſtand power, might, ſtrength, & ſometime rule & gouernement. The prophet then ſaying, I

Pſal. 75.

wyll

wyll breake the hornes of the vngodly, meaneth, that all the power, strength, and might of Gods enemie, shal not onelye be weakened and made feeble, but shall at length also be cleane broaken and destroyed, though for a tyme for the better triall of his people, God suffereth the enemies to preuayle and haue the vpper hande. In the. 132. Psalme it is sayde, I wyll make Dauids horne to florishe. Heare Dauids horne signifieth hys kyngdome. Almightie God therefore by this maner of speakyng, promiseth to geue Dauid victorye ouer all his enemies, and to stablishe hym in his kyngdome, spite of all his enemies. And in the threestore Psalme it is written: Moab is my Psal. 60. washpot, & ouer Edom wil I cast out my shoe &c. In that place the prophete sheweth how gracyously God hath delt with his people the children of Israel, geuyng thē great victories vpon their enemies on euery side. For the Moabites and Idumeans, being two great nations, proude people, stoute, and myghtye, God brought them vnder, and made them seruaunts to the Israelites, seruaunts I say, to stoupe downe, to pull of theire shoes, and washe theire feete. Then Moab is my washpot, and ouer Edom wyl I cast out my shoe is as if he had sayde: The Moabites and ỳ Idumeans, for all theire stoutnesse agaynste vs in the wildetnes, are now made our subiectes, our seruantes, yea vnderlynges to pull of our shoes, and washe our feete. Now I pray you, what vncomly maner of speache is this so vsed in common phrase among the Hebrues! It is a shame that Christian men should be so light headed, to

toy

toy as ruffians do of ſuch maner ſpeaches, vſ-
red in good graue ſignification by the holy ghoſt
Moze reaſonable it were foz vayne mē to leaue
reuerence the fourme of Gods wozdes, then to
gaude at them to his dampnatiō. Some agaīne
are offended to heare that the godly fathers had
many wiues and concubines, although after the
phraſe of the ſcripture a concubine is an honeſt
name, foz euerye concubine is a lawful wife, but
euerye wife is not a concubine. And that ye may
the better vnderſtande thys to bee true, yee ſhall
note that it was permitted to the fathers of the
olde teſtament to haue at one tyme mo wyues
then one, foz what purpoſe ye ſhall afterwarde
heare. Of whyche wiues, ſome weare free wo-
men bozne, ſome were bond women & ſeruants.
She ẏ was free bozne, had a pzerogatiue aboue
thoſe that weare ſeruauntes and bond women.
The free bozne woman was by maryage made
the ruler of the houſe vnder her huſbande, and is
called the mother of the houſholde, the maiſtreſ
oz the dame of the houſe, after our maner of ſpea-
kyng, and had by her mariage an intereſt, a right
and an ownerſhip of his goods, vnto whom ſhe
was maried. Other ſeruauntes and bonde wo-
men were geuen by the owners of them, as the
manner was then, I will not ſaye alwayes, but
foz the moſt part, vnto their daughters at ẏ day
of their mariage, to be handmaydens vnto them.
After ſuch a ſozt did Pharao king of Egipt geue
vnto Sara Abzahams wife, Agar the Egyptian
to bee her mayde. So dyd Laban geue vnto his
Gen.29 daugh

daughter Lia, at the day of her mariage, Zilpha, to be her handmayde. And to his other daughter Rachell, he gaue another bondmayd named Bilham. And the wyues that were the owners of theire handmaydes gaue them in mariage to theire husbandes vppon diuers occasions. Sara gaue her mayde Agar in maryage to Abraham. Gen. xv. Lia gaue in like maner her mayde Zilpha to her husband Jacob. So dyd Rachell his other wife Gen. 30 geue him Bilham her mayde, saying vnto hym: Go in vnto her, & she shal beare vpon my knees, which is, as if she had sayde, take her to wife, & the children that she shal beare, wyl I take vpon my lap, and make of them as if they were myne owne. These handmaydens or bondwomen, although by mariage they were made wyues, yet they hadde not this prerogatiue to rule in the house, but were styll vnderlinges and in subiection to their maisters, & were neuer called mothers of the houlholde, maistresses, or dames of the house, but are called sometimes wyues, somtyme concubines. The pluralitie of wyues, was by a speciall prerogatiue suffered to the fathers of the old testament, not for satisfying their carnall and fleshelye lustes, but to haue many chyldren, because euery one of them hoped, & begged oft times of God in their prayers, that that blessed seede which God promised should come into the world to breake the serpentes head, myght come and be borne of his stocke and kinred.

Nowe of those which take occasion of carnalitie and euil life, by hearing and reading in Gods booke, what god hath suffered euen in those mē

whose

whoſe commendation is praiſed in the ſcripture.
2.Pet.2 As that Noe, whō ſaint Peter calleth the eighth
preacher of righteouſnes, was ſo dronke with
wine, that in his ſleepe hee vncouered hys owne
Gen.9. priuities. The iuſt man Lot was in like manner
Gen.19. dronken, and in his dronkennelle lay with hys
owne daughters, contrary to the lawe of nature.
Gen.17. Abraham, whoſe fayth was ſo great, that for the
Rom.4. ſame he deſerued to bee called of Gods owne
mouthe a father of many nations, the father of
al beleuers, beſides with Sara his wife, had al-
ſo carnall company with Agar Saraes hand-
Gen.16. mayde. The patriarch Jacob had to hys wiues
two ſiſters at one time. The prophete Dauid
Gen.29. and king Solomon his ſonne, had many wyues
and concubines &c. Which things we ſee plain-
ly to be forbidden vs by the law of God, and are
now repugnaunt to all publique honeſtie. Theſe
and ſuche lyke in Gods booke (good people) are
not written that we ſhoulde or may do the lyke,
folowyng their examples, or that wee ought to
thynke that God did alow euery of theſe things
in thoſe men: But we ought rather to beleeue and
to iudge that Noe in hys dronkennelle offended
God highly. Lot lying with hys daughters, com-
mitted horrible inceſt. We oughte then to learne
by them this profitable leſſon, that if ſo godly
men as they were, which otherwiſe felt inwardly
lye Gods holye ſpirite inflamyng theire hearts
wyth the feare and loue of God, coulde not by
their owne ſtrength kepe them ſelues from com-
mytting horrible ſinne, but did ſo grieuouſly fall,
that without Gods great mercye they had per-
ſhed

shed euerlastingly: How much more ought wee then miserable wretches, whych haue no feeling of God within vs at all, continually to feare, not only that we may fall as they did, but also bee ouercome and drowned in sinne, which they were not: And so by considering their fall, take the better occasion to acknowledge our own infirmitie and weakenesse, and therefore more ernestlye to call vnto almightie God with heartie prayer incessauntlye for his grace, to strengthen vs, and to defende vs from all euyll. And though through infirmitie we chaunce at any tyme to fall, yet we may by harty repentaunce and true faith, speedily rise againe, and not slepe and continue in sinne as the wicked doth.

Thus good people, shoulde wee vnderstande suche matters expressed in the diuine scriptures, that this holy table of Gods worde be not turned to vs to be a snare, a trappe, and a stumbling stone, to take hurt by the abuse of our vnderstanding: But let vs esteeme them in suche a reuerent humilitie, that we may fynde our necessarye foode therein, to strengthen vs, to comfort vs, to instruct vs (as God of hys great mercy hath appointed them) in all necessarie workes, so that wee may be perfect before him in ỹ whole course of our lyfe: Whiche he graunt vs, who hath redeemed vs, our Lorde and sauiour Iesus Christe, to whome with the father, and the holy ghost, bee all honour and glory for euermore.

Amen.

¶ The second part of thinformation for them whiche take offence at certaine places of the holy scripture.

WE haue heard (good people) in the Homilee last read vnto you, the greate commendatie of holye Scriptures, ye haue heard how ignorant men voyde of godly vnderstanding seeke quarelles to discredite them: Some of their reasons haue ye heard aunswered. Now we will proceede and speake of suche politique wise men whiche bee offended for that Christes preceptes should seeme to destroy all order in gouernaunce, as they do alleage for examples such as these be. If any man strike thee on the right cheeke, turne the other vnto him also. If any man will contende to take thy coate from thee, let him haue cloke and all. Let not thy left hand knowe what thy right hande doeth. If thy right eye, thine hand, or thy foote offend thee, pull out thine eye, cut of thyne hand, thy foote, and cast it from thee. If thine enemie (saieth saint Paule) be an hungred, geue him meate, if hee be thirstie, giue him drinke: so doing, thou shalt heape hote burning coales vpon his head. These sentences (good people) vnto a naturall man seeme many absurdities, contrary to all reason. For a naturall man (as sainte Paule saythe) vnderstandeth not the thinges that belong to God, neyther can he

Mat. 6.
Mat. 18.
Rom. xii.
i. Cor. ii

he, so long as olde Adam dwelleth in him. Christ therfore meaneth that he would haue hys faithfull seruauntes so farre from vengeaunce and resisting wrong, that hee woulde rather haue hym redy to suffer an other wrong, then by resistyng to breake charitie, and to be out of pacience. He would haue our good dedes so farre from al carnal respectes, that he would not haue oure nyest frendes knowe of oure well doynge to winne a vayne glory. And though our frendes and kinesfolkes be as deare as our right eyes & our right handes: yet if they would plucke vs from God, wee ouhht to renounce them and forsake them. Thus if ye will be profitable hearers and reders of the holy scriptures, you must first denye your selues, and kepe vnder your carnall senses taken by the outward wordes, and searche the inward meaning, reason must geue place to Gods holye spirit you must submitte your worldly wisedome and iudgement, vnto his diuyne wysedome and iudgement. Consider that the scripture in what straunge fourme soeuer it bee pronounced, is the word of the lyuing God. Let that alwaies come to your remembraunce whiche is so oft repeated of the prophet Esaias: The mouth of the Lorde (saieth he) hath spoken it, the almighty and euerlasting God, who with his onely worde created heauen and earth, hath decreed it, the Lord of hostes, whose wayes are in the seas, whose pathes are in the deepe waters, that Lorde and God by whose woorde all thynges in heauen and in earth are created, gouerned, and preserued, hath so prouyded it. The God of Goddes,

and Lorde of all Lordes, yea God that ys God alone, incomprehensible, almyghtye, and euerlastyng, he hath spoken it, it is his worde. It can not therefore be but trueth, whyche proceedeth from the God of all truth, it cannot be but wisely and prudently commaunded, what almyghtie God hath deuised, howe vainely soeuer through want of grace, wee miserable wretches do imagine and iudge of his most holy worde. The prophete Dauid describyng an happy man, sayeth,

Psal. 1

Blessed is the man that hath not walked after the counsayle of the vngodlye, nor stande in the way of sinners, nor sitt in the seate of the scornefull. There are three sortes of people, whose companye the prophete woulde haue him to flee and auoyde whyche shalbe an happy man and partaker of Gods blessyng. Fyrste, he may not walke after the counsayle of the vngodly. Secondly, he may not stande in the way of sinners. Thirdlye, he must not sitt in the seate of the scornefull. By these three sortes of people, vngodly men, sinners, and scorners, all impietie is signified and fully expressed. By the vngodly, he vnderstandeth those which haue no regarde of almightie God, being voide of all faith, whose heartes & mindes are so set vpon the worlde, that they studie onely howe to accomplishe theire worldly practises, their carnall imaginations, their fylthy lust and desire, wythout anye feare of God. The seconde sort he calleth sinners, not such as do fal through ignorannce, or of frailenesse, for then who should be found free? What man euer liued vpon earth (Christe onely excepted) but he hath sinned? The

iuſt man falleth ſeuen times, and riſeth agayne. Prou.24
Though the godly do fall, yet they walke not on purpoſely in ſinne, they ſtande not ſtyll to contyme and tarry in ſinne, they ſitte not downe lyke careleſſe men without all feare of Gods iuſt punyſhement for ſinne: but defying ſinne throughe Gods great grace and infinite mercye, they ryſe agayne and fight agaynſte ſinne. The prophete then calleth them ſinners whoſe heartes are cleane turned from God, and whoſe whole converſation of lyfe is nothyng but ſinne, they delight ſo much in the ſame, that they chooſe continually to abyde and dwell in ſinne. The thirde ſort hee calleth ſcorners, that is, a ſort of menne whoſe heartes are ſo ſtuffed wyth malyce that they are not contented to dwell in ſinne, and to leade their lyues in all kynde of wickednes: but alſo they doe contempne and ſcorne in other, all godlyneſſe, true religion, all honeſtie and vertue. Of the two firſt ſortes of men, I will not ſay but they may take repentaunce, and be conuerted vnto God. Of the third ſort, I thinke I may without daunger of gods iudgement pronounce, that neuer anye yet conuerted vnto God by repentaunce, but continued on ſtill in theire abhominable wyckedneſſe, heapyng vp to them ſelues damnation, agaynſt the day of Gods ineuitable iudgement. Examples of ſuch ſcorners, we reade in the ſeconde booke of Chronicles: When the good kyng Ezechias, in the begynnyng of hys 2.Par.30
raygne, had deſtroyed idolatrie, purged the temple, and reformed religion in hys Realme, he ſent meſſengers into euerye citie, to gather the

people vnto Hierusalem, to solemnize the feast of Easter, in such sort as God had appointed. The postes went from citie to citie, through the land of Ephraim and Manasses, euen vnto Zabulo And what dyd the people thinke ye? Dyd they laude and prayse the name of the Lorde why[ch] had geeuen them so good a kynge, so zelous a prince to abolishe idolatrie, and to restore again Gods true religion? No, no. The Scripture saieth: The people laughed them to scorne, and mocked the kinges messengers. And in the last Chapter of the same booke it is written, that almyghtie God, hauyng compassion vppon his people, sent his messengers the prophetes vnto them, to call them from theyre abhominable idolatrie and wicked kind of lyuing. But they mocked his messengers, they despised his wordes, misused his prophetes, vntill the wrathe of the Lord arose against his people, and til there was no remedie: For he gaue them vp into the handes of theire enemies, euen vnto Nabugodonozar king of Babylon, who spoiled thē of their goods brent their citie, and led them, theire wyues, and theire chyldren, captiues vnto Babylon. The wycked people that were in the dayes of Noe, made but a mocke at the worde of God, when Noe tolde them that God woulde take vengeaunce vppon them for their sinnes. The fludde therefore came sodainely vpon them, and drowned them with the whole world. Lot preached to the Sodomites, that except they repented, both they and theire citie shoulde be destroyed. They thought his sayings impossible to be true, they

they scorned and mocked his admonition, and reputed him as an olde doting foole: But when God by his holy angels had taken Lot, his wife and two daughters from among them, he raigned down fyre and brymstone from heauen, and brent vp those scorners and mockers of his holy worde. And what estimation had Christes doctrine among the Scribes and Pharisees? What rewarde had hee among them? The gospell reporteth thus: The Pharises whyche were couetous did scorne him in hys doctrine. O then ye see that worldly riche men scorne the doctrine of their saluation. The worldly wise men scorne the doctrine of Christe, as foolishenesse to theire vnderstanding. These scorners haue euer bene, and euer shalbe, tyll the worldes ende. For saint ii. Pet. ii.
Peter prophesied that such scorners shoulde bee in the worlde before the latter day. Take heede therfore (my brethren) take heede, be ye not scorners of Gods most holy worde, prouoke him not to powre out his wrath now vpō you, as he did then vppon those gybers and mockers. Bee not wilfull murderers of your owne soules. Turne vnto God whyle there is yet tyme of mercy, ye shall els repent it in the worlde to come, when it shalbe to late, for there shalbee iudgement without mercy. This might suffise to admonishe vs, & cause vs hencefoorth to reuerence Gods holy scriptures, but al men haue not faith. This therfore shall not satisfie & content al mens myndes: but as some are carnal, so they wil still continue, & abuse the scriptures carnally, to their greater dampnatiō. The vnlearned and vnstable (saieth

ii.Pet.ii. saint Peter) peruert the holy scriptures to their owne destruction. Jesus Christe (as saint Paul

i.Cor.i. sayth) is to the Jewes an offence, to the Gentiles foolishnesse: But to Gods chyldren, aswell of the Jewes as of the Gentiles, he is the power

Luk.ii. and wisdome of God. The holy man Simeon saieth, that hee is sett foorth for the fall and rysyng againe of many in Israell. As Christe Jesus is a fal to the reprobate, whiche yet perishe through their owne default: So is hys worde, yea the whole booke of God, a cause of dampnation vnto them, through their incredulitie. And as he is a rysyng vp to none other then those whiche are Gods children by adoption: So is hys worde, yea the whole scripture, the power of God to saluation to them onelye that do beleue it. Christe him selfe, the prophetes before him, the apostles after hym, all the true ministers of Gods holye worde, yea euery worde in Gods booke, is vnto the reprobate, the sauour of death vnto death. Christe Jesus, the prophets, the apostles, and all the true ministers of his word, yea euery iot and title in the holy scripture, haue been, is, and shall be for euermore, the sauour of lyfe vnto eternall lyfe, vnto all those whose heartes God hath purified by true fayth. Let vs earnestly take heede, that we make no iesting stocke of the bookes of holy scriptures. The more obscure and darke the sayinges be to our vnderstanding, the further let vs thinke our selues to be from God and hys holye spirite, who was the aucthour of them. Let vs with more reuerence endeuour our selues to searche out the wisdome hidden in the outward

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barke of the scripture. If we cannot vnderstande the sense and the reason of the saying, yet let vs not be scorners, iesters, and deriders, for that ys the vttermost token and shewe of a reprobate, of a plaine enemye to God and his wysdome. They be not ydle fables to iest at, whiche God doth seriously pronounce, and for serious matters let vs esteeme them. And though in sundry places of the scriptures, be set out diuers rites and ceremonyes, oblations & sacrifices, let vs not thynke straunge of them, but referre them to the tymes and people for whom they serued, although yet to learned men they be not vnprofitable to be cõsidered, but to be expounded as figures and shadowes of thinges and persons, afterward openlye reuealed in the newe testament. Though the rehearsall of the genealogies & petegrees of the fathers, be not to much edification of the playne ignorant people: yet is there nothyng so impertinently vttered in all the whole booke of the Byble, but maye serue to spirituall purpose in some respecte, to all suche as will bestowe theyre labours to searche out the meanynges. These may not be condempned, because they serue not to our vnderstandyng, nor make not to our edification. But let vs turne our labour to vnderstande and to carry away such sentences and stories as be more fit for our capacitie and instruction. And where as we read in dyuers Psalmes, how Dauid did wishe to the aduersaries of God sometimes shame, rebuke, and confusion, sometyme the decay of their ofspryng and issue, sometime that they might perishe and come sodeynlye

to

to destruction, as he did wishe to the captaynes of the Philistians: Cast fooꝛth (saith hee) thy lyghtning and teare them, shoote out thyne arꝛowes and consume them, with such other maner of impꝛecations: Yet ought we not to be offended at suche pꝛayers of Dauid, being a pꝛophete as he was, singulerly beloued of God, and rapt in spirite, with an ardent zeale to gods glorie. He spake them not of a pꝛiuate hatred and a stomake againste theire persons: but wyshed spirituallye the destruction of suche coꝛrupt errours and vyces, whiche raigned in all deuilish persons, set against God. He was of like mynde as saint Paule was, when he did deliuer Himeneus and Alexander with the notoꝛious fooꝛnicatour to Satan, to their tempoꝛall confusion, that their spirite might bee saued against the daye of the Lord, And when Dauid did pꝛofesse in some places that he hated the wicked: yet in other places of his Psalmes he pꝛofesseth, that hee hated them with a perfect hate, not with a malicious hate to the hurt of the soule. Whiche perfection of spirite, because it cannot be perfourmed in us so coꝛrupted in affectiõs as we be, we ought not to vse in our pꝛiuate causes the lyke woꝛdes in fourme, fooꝛ that we cannot fulfill the like woꝛdes in sence. Let vs not therefooꝛe bee offended, but searche out the reason of such woꝛdes before we be offended, that we maye the moꝛe reuerently iudge of such sayinges, though straunge to our carnall vnderstandinges, yet to them that be spꝛitually minded, iudged to be zelously and godly pꝛonounced. God therfooꝛe fooꝛ his mercies sake, vouch

Psal.144

vouchsafe to purifie our myndes through fayth in his sonne Jesus Christe, and to instill the heauenly droppes of his grace into our harde stonie heartes to souple the same, that we bee not contemners & deriders of his infallible worde: but that with al humblenes of mynde and Christian reuerence, we may endeuour our selues to heare and to read his sacred scriptures, and inwardly so to digest them, as shalbe to the comfort of our soules, and sanctification of his holy name, to whom with the sonne and the holy ghost, three persons & one liuyng God, be al laude, honour, & praise, for euer and euer. Amen.

An Homylee of *Almes deedes, and mercifulnes to-* warde the poore and needie.

AMongest the manyfolde dueties that almightie god requireth of his faithfull seruaunts the true Christians, by the which he would that both his name should be glorified, and the certeintie of their vocation declared, there is none that is either more acceptable vnto him, or more profitable for them, then are the woorkes of mercy and pitie shewed vppon the poore, whiche be afflicted with anye kinde of miserie. And yet this notwithstanding,

(such

(suche is the slouthfull sluggishnesse of our dull nature, to that whyche is good and godly) that we are almoste in nothyng moze neglygent and lesse carefull then we are therein. It is therefore a very necessarie thing, that Gods people should awake their sleepie mindes, and consider their duitie on this behalfe. And meete it is, that all true Christians should desirously seke and learne what God by his holy wozd doth herein require of them: that fyrst knowing theyr duitie (whych of many by their slacknes seeme to be very ignoraunt) they maye afterwardes diligently endeuour to perfourme the same. By the which, both the godly charitable persons may be encouraged to go forwardes, and continue in their merciful deedes of almes geeuyng to the pooze, and also suche as hytherto haue eyther neglected or contemned it, may yet now at the length (when they shall heare howe much it appertayneth to them) aduisedly consider it, and vertuously apply themselues thereunto.

And to thintent that euerye one of you may the better vnderstaude that whiche is taught, and also easelier beare awaye, and so take more fruite of that shalbee sayde, when seuerall matters are seuerally handeled: I mynde particularly and in this ozder, to speake & intreate of the poyntes.

Fyrste, I will shewe howe earnestly almyghtie God in hys holy wozde, doth exact the doyng of almes deedes of vs, and how acceptable they be vnto hym.

Secondly, howe pzofitable it is for vs to [illegible] them.

them, and what commoditie and fruite they wil bring vnto vs.

Thirdly and laste, I will shewe out of Gods worde, that who so is liberall to the poore, & relieueth them plentiously, shall notwithstanding haue sufficient for him self, & euermore be without daunger of penurie and scarsitie.

Concerning the fyrst, which is the acceptation and dignitie or pryce of almes deedes before God: knowe this, that to helpe and succour the poore in their neede and miserie, pleaseth God so much, that as the holy scripture in sundry places recorded, nothing can bee more thankefully taken or accepted of God. For firste we reade that almyghtie God doth accounte that to bee geuen and to be bestowed vpon himselfe, that is bestowed vpon the poore. For so doth the holy ghost testifie vnto vs by the wise man, saying: He that hath pitie vpon the poore, lendeth vnto the Lord himselfe. Prou. 19

And Christe in the Gospell aduoucheth, and as a moste certayne trueth, byndeth it with an othe, that the almes bestowed vpon the poore, was bestowed vpon him, & so shalbee reckened at the last daye. For thus he sayth to the charitable almes geeuers, when hee sitteth as iudge in the doome, to geue sentence of euery mã according to his desertes. Verylye I saye vnto you, whatsoeuer good & mercyfull deede you did vpon any of the least of these my brethren, ye dyd the same vnto me. In relieuing their hunger, ye relieued mine, in quenching their thirst, ye quenched mine, in clothing them ye clothed mee, and when ye harboured them, ye lodged me also, whē Mat. 25

ye

ye visited them being sicke or in prison, ye visited me. For as hee that receaueth a princes embassadours, and entertaineth them wel, doth honour the prince, from whom those embassadours doe come: So he that receaueth the poore and needy, and helpeth them in their affliction and distresse, doth thereby receaue and honour Christ their maister, who as he was poore and needye himselfe, whylest hee lyued here amongst vs, to worke the misterie of our saluation, so at hys departure hence, he promysed in his steede, to send vnto vs those that were poore, by whose meanes his absence should be supplied: and therfore that we would do vnto him, wee must do vnto them. And for this cause doth almighty God say vnto Moyses. The lande wherein you dwell, shall neuer be without poore men: because hee would haue continuall trial of his people, whether they loued him or no, that in shewing themselues obedyent vnto his will, they myght certainelye assure themselues of hys loue and fauour towardes them, and nothynge doubte, but that as hys lawe and ordynaunces (wherein hee commaunded them that they should open theire hande wide to theire brethren that were poore and needye in the lande) were accepted of them, and willingly perfourmed: So hee would on his part louingly accept them, and truly perfourme his promises that he had made vnto them. The holy Apostles & disciples of Christe, who by reason of hys dayly conuersation, saw by his dedes, and heard in his doctrine, how much he tendered the poore, the godly fathers also, that were both before and

Deut. 15.

since

ſince Chriſte, indued without doubt with the holy ghoſt, and moſt certeinly certified of Gods holy wil: they both do moſt erneſtly exhort vs, and in all their writinges, almoſt continually admonithe vs, that we woulde remember the poore, and beſtowe our charitable almes vppon them. Saint Paule crieth vnto vs after this ſort: Cõfort the feeble minded, lift vp the weake, and be charitable towarde all men. And againe: To do good to the poore, and to diſtribute almes gladly, ſee that thou do not forget, for with ſuch ſacrifices is God pleaſed. Eſai the prophete teacheth on this wiſe: Deale thy bread to the hungrye, and bringe the poore wanderinge, home to thy houſe. When thou ſeeſt the naked, ſee thou clothe him, and hide not thy face from thy poore neighbour, neyther deſpiſe thou thyne owne fleſhe. And the holy father Toby geueth this councell. Geue almes (ſayeth hee) of thine owne goodes, and turne neuer thy face from the poore, eate thy bread with the hungry, and couer the naked with thy clothes. And the learned and godly doctour Chriſoſtome geueth this admonition: Let mercyfull almes be alwayes with vs, as a garment, that is, as mindfull as wee will bee to put our garmentes vpon vs, to couer our nakednes, to defende vs from the colde, and to ſhewe our ſelues comly: So mindfull let vs be at all times and ſeaſons, that we geue almes to the poore, & ſhewe our ſelues mercifull towardes them. But what meane theſe often admonitions & erneſt exhortations of the prophetes, apoſtles, fathers, & holy doctours? Surely, as they were faythful to

i. Theſ. v.

Heb. 13.

Eſai. liii.

Tobi. iiii.

Ad pop. Antto. Hom. 35.

God=

Godwarde, and therfore discharged their dutie truely, in tellyng vs what was Gods will: so of a singuler loue to vs ward, they laboured not only to infourme vs, but also to perswade with vs, that to geue almes, and to succour the poore and needie, was a very acceptable thing, and an high sacrifice to God, wherein he greatly delyted, and had a singuler pleasure. For so doth the wyseman the sonne of Syrach teache vs, saying: Eccle. 33. He so is mercyfull and geeueth almes, he offreth the right thanke offering. And he addeth therunto: The ryght thanke offeryng, maketh the aulter fat, and a sweete smell it is before the hyghest, it is acceptable before God, and shall neuer bee forgotten. And the trueth of this doctrine is verified by theramples of those holye and charitable fathers of whom we reade in the scriptures, that they were geeuen to mercyfull compassion towardes the poore & charitable relieuing of their necessities. Such a one was Abraham, in whom God had so great pleasure, that he vouchsafed to come vnto him in fourme of an angell, and to be intertayned of hym at his house. Such was his kinseman Lot, whome God so fauoured for receauyng hys messengers into his house, whyche otherwise shoulde haue layne in the streate, that he saued hym with hys whole familie from the destruction of Sodome and Gomorra. Such were the holy fathers Job and Toby, with many others, who felt most sensible proues of Gods especial loue towardes them. And as all these by their mercifulnes and tender compassion which they shewed to the miserable afflicted members

of

of Chriſte in the relieuyng, helping & ſuccouryng them with their tempozall gooddes in this lyfe, obteined Gods fauour, & were deare, acceptable and pleaſaunt in his ſighte: ſo nowe they them ſelues take pleaſure in the fruitiō of God, in the pleaſaunt ioyes of heauen, and are alſo in Gods eternall wozde ſet befoze vs, as perfect examples euer befoze our eies, bothe howe wee ſhall pleaſe God in this moztall lyfe, and alſo howe we maye come to liue inioy with them in euerlaſting pleaſure & felicitie. Foz moſt true is that ſaying whiche S. Auguſtine hath, that the geuing of almes & relieuing of the pooze, is the right way to heauen, Via cœli pauper eſt: The pooze mā (ſaith he) is the way to heauen. They vſed in times paſt to ſet in hye waies ſydes the picture of Mercurye, poyntyng with his fynger, which was the right way to the town. And we vſe in croſſe waies to ſet vp a wodden oz ſtone croſſe, to admoniſhe the trauayling man which way he muſt turne when he cōmeth thyther, to direct his iourney aryght. But Gods wozd (as ſaint Auguſtine ſaith) hath ſet in the waye to heauen the pooze man and hys houſe, ſo that who ſo wyl go aryght thyther, and not turne out of the waye, muſt go by the pooze. The pooze man is that Mercury that ſhall ſet vs the redy way: and if we loke well to this marke, we ſhall not wander much out of the right path. The maner of wiſe wozldly men amongſt vs, is, that if they knowe a man of meaner eſtate then them ſelues to be in fauour wyth the prince, oz any other noble man, whom theye eyther feare oz loue, ſuche a one they wilbe glad to benefite and

pleasure, that whē they haue neede they may be come their spokes man, either to helpe with hys good word, to obteyne a commodity, or to escape a displeasure. Now surely it ought to be a shame to vs, that worldlye men for temporall thynges that last but for a season, shoulde be more wyse & prouidēt in procuring them, then we in heauenlye. Our sauiour Christe testifieth of poore men that they are deare vnto him, and that he loueth them especiallye: For he calleth them hys lyfe ones, by a name of tender loue, he saieth they be his brethren. And saint James saieth, that God hath chosen them to be heires of hys kingdome. Hath not God (saith he) chosen the poore of this worlde to him selfe, to make them hereafter the riche heires of that kingdome which he hath promised to thē that loue him? And wee know that the prayer which they make for vs, shalbe acceptable and regarded of God, their complaint shall be hearde also. Thereof doth Jesus the sonne of Sirach certainly assure vs, saiyng: If the poore complaine of thee in the bitternesse of his soule, his praier shalbe heard, euen he that made him shall heare hym. Be curteous therefore vnto the poore. We know also, that hee who acknowledgeth himselfe to be their maister & patron, and refuseth not to take thē for his seruaunts, is both able to pleasure and displeasure vs, and that we stand euery houre in neede of hys helpe. Why shoulde we then bee eyther negligent or vnwylyng to procure their frendship & fauour, by the which also we may be assured to get his fauour that is both able & willing to do vs al pleasures

Iacob. 1.

Eccle. 4.

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that are for our commoditie and wealth? Christe doth declare by this, how much he accepteth our charitable affection towarde the poore, in that he promiseth a reward vnto them that geue but a cup of colde water in his name to thē that haue neede therof, & that reward is the kingdome of heauen. No doubt is it therfore but that God regardeth highly that which he rewardeth so liberally. For he that promiseth a princely recompēce for a beggerly beneuolēce, declareth ẏ he is more delighted with the geuing then with the gifte, & that hee asmuch esteemeth ẏ doing of the thinge, as the fruit & commodity that cōmeth of it. Who so therfore hathe hitherto neglected to geeue almes, let him know that God now requireth it of him, & he that hath been liberall to the poore, let him know that his godly doings are accepted & thankfully taken at Gods hands, which he wyll requite with double & treble. For so saith ẏ wise man: He which sheweth mercy to the poore, doth lay his money in bank to the Lord, for a large interest and gaine. The gayne being chiefely ẏ possession of the life euerlasting, through the merits of our sauiour Jesus Christe, to whom with the father and the holy ghost, be all honour and glorie for euer. Amen.

The second part of the sermon of almes deedes.

YE haue heard before (dearely beloued (that to geue almes vnto the poore, and to helpe them in tyme of necessitye, is so acceptable

vnto our sauiour Christe, that he counteth that to bee done to him selfe, that we doe for his sake vnto them. We haue hearde also howe earnestly both the apostles, prophets, holy fathers, & doctours do exhort vs vnto ý same. And ye see how welbeloued & deare vnto God they were, whom the scriptures report vnto vs to haue bene good almes men. Wherfore if either their good examples, or the holsome councell of godly fathers, or ý loue of Christ, whose especiall fauour we may be assured by this meanes to obteyne, may move vs, or do any thing at all with vs: let vs prouide that from hencefoorth we shewe vnto God ward this thankful seruice, to be myndfull and redy to helpe them that be poore and in miserie.

Now will I this second time that I entreate of almes dedes, shew vnto you howe profitable it is for vs to exercise them, & what fruite therby shal rise vnto vs if we do them faythfully. Our
Mat. 16 sauiour Christe in the Gospell teacheth vs, that it profiteth a man nothyng to haue in possession all the ryches of the whole world, & the wealth or glorie therof, if in the meane season he lose his soule, or do that thing wherby it shoulde become captiue vnto death, sinne, and hell fire. By the which saying, he not onely instructeth vs howe muche the soule health is to bee preferred before worldly commodities: but also serueth to stirre vp our myndes, & to prick vs forwardes to seke diligently and learne by what meanes we may preserue and kepe our soules euer in safetie, that is, howe we may recouer our health yf it be lost or impayred, and howe it may be defended and

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maineteined, if we once haue it. Yea, he teacheth vs also thereby to esteeme that as a precious medicine and an inestimable iewel, that hathe suche strength and vertue in it, that can either procure or preserue so incompazable a treasure. For yf we greatly regarde that medicine or salue that is able to heale sundrye and greuous diseases of the body: muche more wyll wee esteeme that which hath like power ouer the soule. And because wee might be better assured, both to know and haue in redinesse that so profitable a remedye: he, as a most faithefull and louing teacher, sheweth hym selfe both what it is, and wheare we may fynde it, and how we may vse and applie it. For when both he and his disciples were greeuously accused of the Pharisees to haue defiled their soules in breaking the constitutions of the Elders, beecause they went to meate and washed not their handes before, accordynge to the custome of the Jewes: Christe answeryng their superstitious complainte, teacheth them an especiall remedye howe to kepe cleane their soules, notwythstandynge the breache of suche superstitious orders. Geue almes (saith he) and beholde all thynges are cleane vnto you. Hee teacheth them, that to be merciful and charitable in helpyng the poore, is the meanes to keepe the soule pure and cleane in the sight of God. We are taught therefore by this, that mercifull almes dealyng, is profitable to purge the soule from the infectyon and fylthy spottes of sinne. The same lessone doothe the holy ghoste also teache in sundry places of the scripture, saying: Mercyfulnesse and almes ge- Luk. xi. Tobi. 4.

uyng, purgeth from all sinnes, and deliuereth from deathe, and suffereth not the soule to come into darkenesse. A great confidence maye they haue before the high God, that shewe mercy and compassion to them that are afflicted. The wise
Eccle.5. preacher the sonne of Sirach confirmeth the same when he saieth: That as water quencheth burnyng fire, euen so mercy and almes resisteth and reconcileth sinnes. And sure it is, that mercifulnesse quayleth the heate of sinne so muche, that they shall not take holde vpon man to hurt him, or if ye haue by any infirmitie and wekenes ben touched and annoyed with them, strayghtwaies shall mercifulnesse wype and washe them away, as salues and remedies to heale their sores and greuous diseases. And thereuppon that holy father Ciprian taketh good occasion to exhort earnestly to the merciful worke of geuynge almes and helping the poore, and there he admonisheth to consider howe holsome and profitable it is to relieue the needy and helpe the afflicted, by the whiche we may purge our sinnes, and heale our wounded soules.

But heare some will saye vnto mee: If almes geeuyng, and our charitable workes towardes the poore, bee able to washe away synnes, to reconcile vs to God, to deliuer vs from the peryll of dampnation, and make vs the sonnes & heires of Gods kingdom: then is Christes merytes defaced and his blood shed in vayne, then are we iustified by workes, and by our deedes may we merite heauen, then do we in vaine belieue that Christ dyed for to put away our sinnes, and that he

he rose for our iustification, as saint Paule teacheth. But ye shal vnderstand (dearely beloued) that neither those places of scripture before aleaged, neither the doctrine of the blessed martir Ciprian, neither any other godly and learned man, when they in extolling the dignitie, profite, fruit, and effect of vertuous and liberal almes, do saye that it washeth awaye sinnes and bryngethe vs to the fauour of God, do meane that our worke and charitable deede, is the original cause of our acception before God, or that for the dignitie or worthynesse thereof, our sinnes may bee washed away, & we purged and clensed of all the spottes of our iniquitie: for that were in deede to deface Christ, & to defraude him of his glory. But they meane this, & this is the vnderstanding of those and such like sayinges: That God of his mercye and especiall fauour towardes them whom hee hath appointed to euerlastinge saluation, hathe so offred his grace especiallye, and they haue so receaued it fruitfully, that although by reason of theire sinfull lyuyng outwardlye, they seemed before to haue ben the children of wrath and perdition, yet nowe the spirite of God myghtylye working in them, vnto obedience to Gods wyll and commaundementes, they declare by theyre outwarde deedes and life, in the shewing of mercie and charitie (whiche can not come but of the spirite of God & his especiall grace) that they are the vndoubted children of God, appoynted to euerlastyng life. And so, as by their wickednesse and vngodly liuing, they shewed them selues according to the iudgement of men, which follow

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the outward appearance, to bee reprobates and
cast awayes: So nowe by their obedience vnto
gods holy will, and by theire mercyfulnesse and
tender pitie (wherein they shewe them selues to
be lyke vnto God, who is the fountaine & spring
of all mercye) they declare openly and manifestly
vnto the sighte of men, that they are the sonnes
of God, and elect of hym vnto saluation. For as
the good fruite is not the cause that the tree is
good, but the tree must first be good before it can
bryng foorth good fruite: so the good deedes of
man are not the cause that maketh man good,
but he is first made good by the spirite and grace
of God that effectually worketh in hym, and af-
terwarde he bryngeth foorth good fruites. And
then as the good fruite doth argue the goodnes
of the tree: so doth the good and mercyful dede
of the man, argue and certainely proue the good
nesse of hym that doth it, accordyng to Chrystes
sayinges.: Ye shall know them by their fruites.
And if any man wyl obiect, that euyll & naughty
men do sometimes by their deedes appere to bee
very godly and vertuous: I wyll aunswere,
so doth the crab and choke peare seeme outward
ly to haue sometyme as faire a redde, and as
melowe a colour, as the fruite whiche is good in
deede. But hee that wyll byte and take a taste
shall easyly iudge betwixte the sower bytternesse
of the one, & the sweete sauorynesse of the other.
And as the true christian man, in thankfulnesse
of his heart for the redemption of hys soule pur-
chased by Christes death, sheweth kyndly by the
fruite of hys faith his obedience to God: so the

other

other, as a marchaunt with God, doth al for hys owne gaine, thynking to wyn heauen by the merite of hys woorkes, and so defaceth and obscureth ỳ price of Christs blood, who only wrought our purgation. The meanyng then of these sayynges in the scriptures and other holy writings Almes deedes do washe away our sinnes, and, mercy to the poore doth blot out our offẽces, is, that we doing these thynges accordig to Gods wil & our duetyé, haue oure sinnes in deede washed away, and oure offences blotted oute: not for the worthynesse of them, but by the grace of God which worketh al in al, and that for the promise that God hath made to them that are obedyent vnto his commaundement, that he which is the trueth, myght bee iustified in perfourmynge the trueth, due to his true promise. Almes deedes do washe away our sinnes, because god doth vouchsafe then to repute vs as cleane and pure, when we do them for his sake, and not because they deserue or merite oure purgyng, or for that theye haue any suche strength & vertue in them selues. I knowe that some men, too much addict to the aduauncyng of their good woorkes, wyll not be contented wyth thys aunswere: and no maruel, for such men can no answere content nor suffyce. Wherefore leauyng them to their owne wylfull sence, we wyll rather haue regarde to the reasonable & godly, who as they most certainly know and perswade them selues that all goodnesse, all bountye, al mercy, all benefites, all forgeuenesse of sinnes, and whatsoeuer can be named good & profitable, eyther for the bodye or for the soule,

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do come only of Gods mercy and mere fauour, & not of them selues: So though they do neuer so many and so excellent good deedes, yet are they neuer puft vp with the vayne confidence of the. And though they heare and read in gods worde & otherwhere in godly mens workes, that almes deedes, mercy, and charitablenes doothe wash away sinne, and blot out iniquitie: yet doe they not arrogantly and proudly sticke or truste vpon them, or bragge thẽ selues of them, as the proude Pharisee dyd, lest with the Pharisee they should be condemned: but rather with the humble and poore Publycane confesse them selues synfull wretches, vnworthy to looke vp to heauen, cal-lyng & crauyng for mercye, that with the Publicane they may be pronounced of Christe to be iustified. The godly do learne, that when the scriptures saye, that by good and mercifull woorkes we are reconciled to gods fauour: we are taught then to knowe what Christe by hys intercession and mediation obteynethe for vs of his father, when we be obedient to his wil, yea they learne in such maners of speakyng a comfortable argument of gods singuler fauour and loue, that attributeth that vnto vs and to our doynges, that he by his spirite worketh in vs, and through his grace procureth for vs. And yet thys notwithstandyng, they crye out wyth saint Paule, O wretches ỹ we are: & acknowledge (as Christe teacheth) ỹ when they haue al done, they are but vnprofitable seruauntes: and wyth the blessed kyng Dauyd, in respect of the iuste iudgement of God, they do tremble, and say: Who shall be able

able to abide it, Lord, if thou wilt geue sentence accordyng to our desertes? Thus they humble them selues, and are exalted of God, they count them selues vyle, and of God are counted pure and cleane, they condempne them selues, and are iustified of God, they thynke them selues vnworthy of the earth, and of god are thought worthy of heauen. Thus of Gods word are they truelye taught howe to thynke rightlye of mercifull dealyng of almes, and of Gods especiall mercye and goodnesse are made partakers of those fruites ý his worde hathe promysed. Let vs then follow their examples, and bothe shewe obedyently in our lyke those workes of mercy that we are commaunded, and haue that ryght opinion & iudgement of them that we are taught, and wee shall in lyke maner as they, bee made partakers and feele the fruites and rewardes that follow suche godly lyuing, so shall wee know by proofe what profite and commoditie doth come of geeuynge of almes and succouring of the poore.

The third part of the Homilee of almes deedes.

WE haue already hearde two partes of thys treatyse of almes deedes. The fyrste howe pleasaunt and acceptable before God the doyng of them is. The second, how much it behoueth vs, & how profitable it is to applye our

our selues vnto them. Nowe in the thirde parte will I take away that let that hyndrethe manye from doing them. There bee many that when they heare howe acceptable a thyng in the syght of God the geuing of almes is, and howe muche God extendeth his fauour towardes them that are mercifull, and what fruites and commodytyes doth come to them by it, they wyshe verye gladlye with them selues that they also myghte obteyne these benefytes, and be counted suche of God as whom he would loue or do for. But yet these men are with greedy couetousnes so pulde backe, that they wyl not bestowe one halfe peny, or one shiue of bread, that they might be thought worthy of Gods benefites, and so to come into his fauour. For they are euermore fearefull and doubtyng, lest by often geuing, although it were but a litle at a time, they shoulde consume their gooddes, and so impouerishe them selues, that euen them selues at the length shoulde not bee able to lyue, but shoulde bee dryuen to begge, and lyue of other mens almes. And thus theye seeke excuses to withholde thē selues from the fauour of God, and choose with pinching couetousnesse rather to leane vnto the deuill, than by charitable mercyfulnesse eyther to come vnto Christe, or to suffer Christe to come vnto them. Oh that we had some cunning & skilfull phisition that weare able to purge thē of this so pestilent an humour, that so sore infecteth, not their bodies, but their myndes, & so by corrupting theire soules, bryngeth their bodies and soules into daunger of hel fire. Nowe leste there bee anye such among vs

(dearely

(dearly beloued) let vs diligently search for that
physition, which is Jesus Christe, and earnestly
la[illegible]r that of his mercy he will truely instruct
vs, and geue vs a present remedy against so pe-
rilous a disease. Hearken then, whosoeuer thou
art that feareste lest by geuyng to the poore thou
shouldest bring thy selfe to begery. That whiche
thou takest frō thy selfe to bestowe vpon Christ,
can neuer be consumed & wasted away. Wherin
thou shalt not beleue me, but if thou haue fayth
& be a true christian beleue the holy ghost, geue
credite to the auctoritie of gods word that thus
teacheth. For thus saith ỹ holye ghost by Solo-
mon: He that geueth vnto the poore shall neuer
want. Men suppose that by hoording & laying
vp still, they shal at the length be riche, and that
by distributing and laying out, although it bee
for moste necessarie and godly vses, they shalbee
brought to pouertie. But the holy ghost whych
knoweth all trueth, teacheth vs another lesson,
contrarie to this. Hee teacheth vs that there is
a kynde of dispending that shall neuer diminishe
the stocke, & a kinde of sauing that shall bringe a
man to extreame pouertie. For where he sayth
that the good almes man shall neuer haue scarsi-
tie, he addeth: But he that turneth away his
eyes frō such as be in necessitie, shall suffer great
pouertie him selfe. Howe farre different then ys
the iudgement of man from the iudgement of
the holy ghost! The holy apostle Paul, a man ful
of the holy ghost, and made priuie euen of the se-
crete wyll of God, teacheth: that the liberall
almes geuer shal not thereby bee empouerished.

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2.Cor.9. He that ministreth (saieth he) seede vnto the sower, wil minister also bread vnto you for foode, ye hee wyll multiplye your seede and increase the fruites of your rigteousnesse. Hee is not content here to aduertise them that they shall not lacke, but hee sheweth them also after what sorte God will prouide for thē. Euen as he prouideth seede for the sower in multiplying it and geuing great increase: so wil hee multyply their goods, & encrease them, that there shalbe great aboundance. And lest we should thinke his sayings to bee but wordes & not trueth, we haue an example therof in the third boke of kyngs, which doth confirme & seale it vp as a most certaine trueth. The poore wydow that receaued the banished prophete of God Elias, when as she had but an handfull of meale in a vessell & a litle oyle in a cruse, whereof she woulde make a cake for her selfe & her sonne, that after that they had eaten that they myght dye, because in that great famine there was not more foode to be gotten: yet when she gaue part therof vnto Elias, & defrauded her own hungry belly, mercifully to relieue him, shee was so blessed of God, that neyther the meale nor the oyle was consumed all the time whyle that famyne did last, but thereof both the prophete Elias, she & her sōne were sufficiētly norished & had enough Oh consider this example ye vnbeleuing & faithlesse couetous persons, who discredit gods word & think his poower diminished. Thys poore woman, in the tyme of an extreme and long dearth, had but one handfull of meale and a litle cruse of oyle, her onelysonne was ready to perish before

her

her face for hunger, and she her selfe lyke to pyne away: and yet when the poore prophet came and asked part, she was so mindefull of mercyfulnes that she forgat her owne misery, and rather then she would omit the occasion geuē to geue almes, and worke a worke of righteousnes, she was cō-tent presently to hazarde her owne & her sonnes lyfe. And you who haue great plenty of meates & drinkes, great store of motheaten apparell, yea many of you great heapes of golde & siluer, and he that hath least hath more then sufficient, now in this time, when (thankes be to God) no great famyne doth oppresse you, your chyldren being well clothed & wel fedde, & no daunger of death for famyne to be feared, wyll rather cast doubts & perils of vnlikely penury, then you wyll parte with any peece of your superfluities to help fede and succour the poore, hungry, & naked Chryste that commeth to your doores a beggyng. This poore and seely widowe neuer cast doubtes in al her mysery what want shee her selfe shoulde haue, shee neuer distrusted the promise that God made to her by the prophete, but straight waye went aboute to relieue the hungrye prophete of god, yea preferring his necessity before her own. But wee, like vnbeleeuyng wretches, before we wil geue one mite, we wil cast a thousand doub-tes of daunger, wheather that will stande vs in stead that we geue to the poore, whether we should not haue nede of it at any other time, and whether here it would not haue ben more profi-tably bestowed. So ỳ it is more hard to wrench a strong nayle (as the prouerbe saieth) oute of a post,

poſt, then to wring a farthing out of our fingers. There is neyther the feare nor the loue of God before our eies, wee wil more esteeme a mite, the we eyther desire Gods kingdom, or feare the deuils dungeon. Herken therefore ye mercileſſe misers, what wil be the ende of thys your vnmerciful dealing. As certainly as God norysshed this poore wydowe in the time of famyne, and increased her litle store, so that she had enough, and felt no penurie when other pined awaye: so certainly shall God plague you with pouertie in the middest of plenty. Then when other haue aboundaunce and be fedde at full, you shal vtterly waste & consume away your selues, your store shall bee destroyed, your goods pluct from you, all your glorye and wealth shall perishe: and that whiche when you had you might haue enioied your selfe in peace, & might haue bestowed vpō other most godly, ye shal seke with sorow & syghes, and noe where shall finde it. For your vnmercifulnes towardes other, yee shall finde no man that wyll shewe mercy towardes you. You that had stony heartes towardes other, shall finde al the creatures of God to youwarde as harde as brasse & iron. Alas what furye and madneſſe dothe poſſeſſe our mindes, that in a matter of trueth & certaintie we wil not geue credite to the trueth, testifiyng vnto that which is moſt certaine. Christe saith ỹ if we wil firſt seke the kingdome of God, & do the workes of righteouſnes therof, we shal not be left deſtitute, al other things shalbe geuen to vs plēteouſly. Nay say we, I wil firſt loke that I be able to liue my ſelfe, & bee ſure that I haue

enough

enough for me and mine, and if I haue any thing ouer, I wil bestow it to get Gods fauour, & the poore shal then haue part with me. See I praye you ỳ peruerse iudgement of men, we haue more care to norish the carkasse, then we haue feare to lose our soule perysshe. And as Ciprian saith, whyles wee stande in doubt least our goods fayle, in being ouer liberal, we put it out of dout that our life and health faileth, in not being liberal at all. Whilest wee are carefull for diminishing of oure stocke, we are altogether careless to dymynyshe our selues. We loue Mammõ, & lose our soules. We feare least oure patrimonye shoulde perysshe from vs, but we feare not least we should perysshe by it. Thus do we peruersly loue that we should hate, and hate that we should loue, we bee negligent where we should be careful, & careful where we nede not. This vaine feare to lack our selues if we geeue to the poore, is muche like ỳ feare of children & fooles, which when they see the bright glimmering of a glasse, they do imagine straight way that it is the lightning, & yet the brightnesse of a glasse neuer was ỳ lightning. Euen so, when we imagine that by spendyng vppon the poore a man may come to pouertye, wee are caste into a vaine feare, for we neuer heard or knew that by that meanes any man came to miserie, and was vtterly destitute, & not considered of God. Nay wee rede to the contrary in the scripture (as I haue before shewed, and as by infinit testimonies & examples may be proued) that whosoeuer serueth God faithfully and vnfaynedly in any vocation, God will not suffer him to decay, muche lesse to

Sermon de Elemosina.

Prou.10. perishe. The holy ghost teacheth vs by Solomon that the Lorde wyll not suffer the soule of the righteous to perysshe for hunger. And therefore Dauid saieth vnto all them that are merciful: O feare the Lorde ye that be his saintes, for they that feare hym lacke nothing. The Lyons do lacke and suffer hunger: but they which seeke the Lord shal want no maner of thing that is good. When Elias was in the desert God fed him by ye ministerie of a Rauen, that euenyng & mornyng brought him sufficient victuals. When Daniel
3 Reg.17. was shut vp in the Lyons denne, God prepared meat for hym, & sent it thither to hym. And ther was the saying of Dauid fulfylled: The Lions do lacke & suffer hunger, but they which seke the Lorde shall want no good thing. For while the Lions which should haue ben fed with his flesh, roared for hunger & desire of their pray, whereof they had no power although it were present before them: hee in the meane time was freshe fed from God, that should with his flesh haue filled the Lions. So mightily doth God worke to preserue & mainteine those whom he loueth, so carefull is he also to feede them who in any state or vocation do vnfaignedly serue him. And shal we nowe thynke that he wil be vnmyndeful of vs, if we be obediēt to his word, and according to his wyl haue pitie vpon the poore? He geueth vs all wealth before we do any seruice for it: and wyll he see vs lacke necessaries when we do him true seruice? Can a man thynke that hee that feedeth Christe, can be forsaken of Christ and left wythout foode? Or will Christ denie earthly thinges

vnto

vnto them whom he promiseth heauenly things for his true seruice. It can not be therfore (deare brethen) that by geuyng of almes we shoulde at any tyme want our selues, or that we whiche relieue other mens nede, shoulde our selues be oppressed with penurie. It is contrary to Goddes worde, it repugneth with hys promyse, it is against Christes property and nature to suffer it, it is the craftie surmyse of the deuyl to perswade vs it. Wherefore sticke not to geue almes freely, & trust, notwithstanding, ỳ Gods goodnes wyll minister vnto vs sufficiencie and plentie, so long as we shall lyue in this transitorie lyfe, and after our dayes heare well spent in his seruice and the loue of our brethren, we shall bee crowned wyth euerlasting glorie, to raigne with Christ oure sauiour in heauen, to whom wyth the father & the holy ghost, be al honour & glorie for euer. Amen.

An Homylee or Sermon concernyng the Natiuitie and byrthe of our sauiour Iesus Christe.

AMong all the creatures that God made in the begynnynge of the worlde moste excellent and wounderfull in theire kynde, there was none (as the scripture beareth wytnesse) to be compared almoste in anye poynte vnto manne; who aswell in bodye and in soule exceaded all other no lesse, then the Sunne in bryghtnesse and

and lyght exceedeth euery small and lytle starre in the firmament. Hee was made accordynge to the image and similitude of God, he was indued with all kynde of heauenly giftes, he had no spot of vncleanesse in hym, hee was sounde and perfect in all partes both outwardly and inwardly, his reason was vncorrupte, hys vnderstandyng was pure and good, his will was obedient and godly, he was made altogether lyke vnto God, in righteousnes, in holines, in wisedom, in trueth to be short, in all kynde of perfection.

When he was thus created and made, almighty God in token of hys great loue towardes hym, chose out a speciall place of the earthe for hym, namelye Paradyce, wheare he lyued in all tranquilitie and pleasure, hauynge great aboundaunce of worldly gooddes, and lackt nothyng that hee might iustlye require or desire to haue. Psal.8. For as it is sayd: God made hym Lorde & ruler ouer all the workes of hys hands, that he should haue vnder his feete al sheepe & oxen, all beastes of the fielde, all foules of the ayre, all fishes of the sea, & vse them alway at hys owne pleasure, accordyng as he should haue nede. Was not this a mirrour of perfection? Was not this a full perfect and blessed estate? Coulde any thyng els bee well added hereunto, or greater felycitie desired in this worlde? But as the common nature of all men is, in tyme of prosperitie and wealth, to forget not onely themselues, but also God: Euē so did this first man Adam, who hauing but one commaundement at Gods hande, namelye that he shoulde not eate of the fruite of knowledge of

good

good & yll, did notwithstanding, most vnmyndefullye, or rather moste wilfullye breake it, in forgetting the strayght charge of hys maker, and geuyng eare to the craftie suggestion of that wicked serpent the deuyll. Whereby it came to passe, that as before hee was blessed, so now he was accursed, as before he was loued, so now he was abhorred, as before he was most beautiful and precious, so nowe hee was moste vyle and wretched in the syghte of his Lorde and maker. In steade of the image of God, he was nowe become the image of the deuyll. In steade of the citezin of heauen, he was become the bondslaue of hell, hauynge in him selfe no one parte of hys former puritie & cleannesse, but being altogether spotted & defiled, insomuch that nowe he seemed to be nothing els but a lumpe of sinne, and therefore by the iust iudgement of God, was condẽpned to euerlasting death. This so great and misserable a plague, if it had only rested on Adã who first offended, it had ben so much the easyer, and myght the better haue ben borne. But it fell not onely on him, but also on his posteritie & childzen for euer, so that ỳ whole broode of Adams flesshe shoulde sustaine the selfe same fall & punishment, which their forefather by his offence most iustly had deserued. Saint Paule in the fifth Chapter to the Romaines saieth: By the offence of onely Adam, the faulte came vpon al men to condemnation, & by one mans disobedience many were made sinners. By which wordes we are taught, that as in Adam al men vniuersally sinned: so in Adam all men vniuersally receaued the reward

of sinne, that is to say, became mortall & subiecte vnto death, hauyng in them selues nothyng but euerlasting dampnation both of body and soule. They became (as Dauid saith) corrupt & abominable, they went all out of the waye, there was none that dyd good, no not one. O what a mysrable and wofull state was this, that the sinne of one man should destroy and condempne al men, that nothing in al ỳ worlde might be looked for but only pangues of death, & paines of hell! Had it ben any maruaile if mankynde had ben vtterlie driuen to desperation, being thus fallen from life to death, from saluation to destruction, from heauen to hel! But beholde the great goodnes & tender mercy of god in this behalf: Albeit mans wickednes & sinfull behauiour was such, that it deserued not in any part to be forgeuẽ, yet to the intent he might not be cleane destitute of al hope and comfort in time to come, he ordeyned a newe couenaunt, & made a sure promise therof, namely that he would send a Messias or mediatour into the worlde, which should make intercession, and put him selfe as a stay betweene both parties, to pacifie ỳ wrath & indignation conceaued against sinne, & to deliuer man out of the miserable curse and cursed misery wherinto he was fallen headlong by disobeying the wyll & commaundement of the onely Lord & maker. This couenaunt and promise was first made vnto Adam himselfe immediatly after his fall, as wee read in the thyrde of Genesis, where God sayd to ỳ serpent on this wise: I wyll put ennitie betweene thee and the woman, betwene thy seede & her seede. He shall

breake

breake thine head, and thou shalt bruse his heele. Afterwarde, the selfe same couenaunt was also more amplie & plainelye renued vnto Abraham, where God promised him, that in hys seede all nations & families of the earth should be blessed. Agayne it was contynued and confirmed vnto Isaac, in the same fourme of wordes, as it was before vnto his father. And to the intent that mankynde myght not dispaire but alwaies lyue in hope, almightie god neuer ceassed to publishe, repeate, confirme, & continue the same, by diuers and sundrye testimonies of hys prophetes, who for the better perswasion of the thyng, prophesied the tyme, the place, the maner and circumstaunce of his birth, the affliction of his lyfe, the kynde of his death, the glorie of his resurrection the receauing of his kingdome, the deliueraunce of his people, with all other circumstaunces belongyng thereunto. Esaias prophesied that hee should be borne of a virgin, and called Emanuel. Micheas prophesied that he should be borne in Bethelem a place of Iurie. Ezechiel prophesyed that he should come of the stocke and lynage of Dauid. Daniel prophesied that all nations and languages should serue hym. Zacherie prophesied that he should come in pouertie, riding vpon an Asse. Malachie prophesied that hee shoulde sende Elias before him, whiche was Ihon the Baptist. Hieremie prophesied that he shoulde be solde for thirtie peeces of siluer. &c. And al thys was done that the promise & couenaunt of God made vnto Abraham & his posteritie concerning the redemption of the worlde, myght be credited

Gen.12.

Gen.26.

and fully beleeued. Nowe, as the Apostle Paule sayith, when the fulnesse of tyme was come, that is, the perfection and course of yeares, appointed from the beginning, then God according to hys former couenaunt and promise, sent a Messias, otherwise called a mediatour, vnto the worlde, not such a one as Moyses was, not such a one as Josua, Saul, or Dauid was: but suche a one as shoulde deliuer mankynde from the bytter curse of the lawe, and make perfect satisfaction by hys death, for the sinnes of all people, namely he sent his deare and only sonne Jesus Christ, made (as the Apostle saith) of a woman, and made vnder the lawe, that he might redeeme them that were in bondage of the lawe, & make thē the chyldren of God by adoption. Was not this a wonderfull great loue towardes vs that were his professed and open enemies, towardes vs that weare by nature the chyldren of wrath, and firebrandes of hell fire? In thys (sayeth saint Jhon) appeared the great loue of God, that he sent his onelye begotten sonne into the worlde to saue vs, when we were his extreme enemies. Herein is loue, not that we loued him, but that he loued vs, and sent hys sonne to bee a reconciliation for our sinnes. Saint Paul also saith: Christe, when we were yet of no strēgth, died for vs being vngodlye. Doubtlesse a man will scarse dye for a righteous man. Peraduenture some one durst die for him of whom thei haue receaued good. But god setteth out his loue towardes vs, in that he sent Christe to die for vs when we were yet voyd of al goodnesse. This and such other comparisons

Rom. 5.

doth

doth the Apostle vse, to amplifie and set forth the tender mercy & great goodnes of God, declared towardes mánkynde, in sendyng downe a sauyour from heauen, euen Christe the Lord. Which one benefite among all other, is so great & wonderfull, that neither tongue can well expresse it, neither heart thinke it, much lesse geue sufficient thankes to God for it. But here is a great cõtrouersie betwene vs and the Jewes wheather the same Jesus which was borne of the virgin Mayde, be the true Messias and true sauioure of the worlde, so long promised & prophesied of before. They, as they are and haue ben alwaies, proude & stiffe necked, woulde neuer acknowledge hym vntill this day, but haue loked & gaped for another to come. They haue this fond imagination in their headdes, that Messias shal come, not as Christ did, like a poore pilgreme and simple soule ryding vppon an Asse: But like a valiant & mighty king in great royaltie & honor. Not as Christ lyd, wyth a fewe fisshermen, and men of a small estimation in the world: but with a great armye of strong men, with a great trayne of wyse and noble mẽ, as Knightes, Lordes, Earles, Dukes Princes, & so forth. Neither do they thinke that their Messias shal slaunderously suffer death, as Christ did: but that he shall stoutly conquer and manfully subdue all his enemies, and finally obtaine suche a kyngdome on earth, as neuer was seene from the beginning. While they faigne vnto them selues after this sort a Messias of their owns brayne, they deceaue them selues, and accompt Christe as an abiect & foole of the worlde.

There

Therefore Chriſt crucified (as ſaint Paul ſaith) is vnto the Iewes a ſtumblyng blocke, and to ỹ Gentiles fooliſhneſſe, becauſe they think it an abſurde thynge, and contrarye to al reaſon, that a redemer and ſauiour of the whole worlde, ſhould be handeled after ſuch a ſort as he was, namelye ſcorned, reuyled, ſcourged, condempned, and laſt of al cruelly hanged. This I ſay, ſeemed in their eyes ſtraunge, and moſt abſurde, and therefore neither they would at that tyme, neyther wyll theye as yet, acknowledge Chriſte to bee theire Meſſias and ſauiour. But we (dearely beloued) that hope & loke to be ſaued, muſt both ſtedfaſtly beleue, and alſo boldly confeſſe, that the ſame Ieſus, which was borne of the virgin Marie, was the true Meſſias and mediatour betweene God and man, promiſed and propheſied of ſo long before. For as the Apoſtle writeth: With the heart man beleueth vnto righteouſneſſe, and with the mouth confeſſion is made vnto ſaluation. Again in the ſame place: whoſoeuer beleeueth in hym, ſhall neuer be aſhamed nor confounded. Wherto agreeth alſo the teſtimonie of ſaynt Jhon, written in the fowerth Chapter of his firſte generall Epiſtle, on this wiſe. Whoſoeuer confeſſeth, that Jeſus is the ſonne of God, he dwelleth in God, and God in him.

Rom. 10.

There is no doubt, but in thys poynt all Chriſtian men are fully and perfectly perſwaded. Yet ſhal it not be a loſt labour to inſtructe & furnyſhe you with a fewe places concerning this matter, that ye maye be able to ſtoppe the blaſphemous mouthes of all them, that moſte Iewiſhelye, or rather

rather diuilishly, shall at any time, go aboute to teache or maintaine the contrarye. First, ye haue the witnesse and testimony of the angel Gabriel, declared aswel to Zacharie the high priest, as also to the blessed virgin. Secondly, ye haue ẏ witnesse and testimonie of Jhon the Baptist, poynting vnto Christ, and saying: Behold the lambe of God that taketh away the sinnes of ẏ world. Thyrdly, ye haue the witnesse and testimonye of God the father, who thundered frō heauen, and sayde: Thys is my dearelye beloued sonne, in whom I am wel pleased, heare hym. Fowerthly ye haue the witnesse & testimony of ẏ holy ghost, which came downe from heauen in maner of a white doue, and lighted vpon him in time of his baptisme. To these might be added a great number more, namely the witnesse and testimonie of the wise men that came to Herode, the witnesse and testimonye of Simeon and Anna, the wytnesse and testimonie of Andrew and Philip, Nathanael and Peter, Nicodemus and Martha, with diuers other: But it were to long to repete all, and a fewe places are sufficient in so plaine a matter, specially among them that are alreadye perswaded. Therefore if the priuie impes of antechrist, and craftie instrumentes of the deuyll, shal attempt or go about to withdrawe you frō this true Messias, and perswade you to loke for another ẏ is not yet come: let them not in any case seduce you, but cōfirme your selues wᵗ these & such other testimonies of holye scripture, whiche are so sure & certaine, that al the deuilles in hell shall

neuer

neuer be able to withstande them. For as truely as God lyueth so truelye was Jesus Christ the true Messias and sauiour of the worlde, euen the same Jesus which as this day was borne of the virgin Marie, without all helpe of man, only by the power and operation of the holy ghost.

Concernyng whose nature and substaunce, because diuers & sundrie heresies are risen in these our daies, through the motion and suggestion of Satan: therefore it shalbe needeful & profitable for your instruction, to speak a worde or two also of thys parte. We are euydentlye taught in the scripture, that our Lorde and sauiour Christ consisteth of two seuerall natures, of his manhood, being thereby perfect man, and of his Godhead, being thereby perfect God. It is written: The worde, that is to saye, the seconde person in Trinitie, became flesh. Iohn. 1

Godde sendyng hys owne sonne in the similitude of sinfull flesh, fulfylled those thinges, which the lawe coulde not. Rom. 8.

Christ being in fourme of God, toke on him the fourme of a seruaunt, & was made lyke vnto man, being founde in shape as a man. Phillip. 2.

God was shewed in flesh, iustified in spirite, seene of angels, preached to the Gentiles, beleued on the worlde, and receaued vp in glorye. i Tim. 3.

Also in another place: There is one God, and one mediatour betwene God and man, euen the man Jesus Christe.

These be plaine places for the proofe & declaration of both natures, vnited and knitte together in one Christe. Let vs diligentlye consider and waygh the workes that he dyd whiles he lyued on earthe, and wee shall thereby also perceaue the

the selfe same thing to be moste true. In that hee dyd hunger & thirst, eate and drynke, sleepe and wake, in that he preached his Gospell to the people, in that he wept and sorowed for Hierusalem, in that he payde tribute for him selfe and Peter, in that he dyed and suffered death, what other thyng dyd he els declare, but onely this, that hee was perfect man as we are? For which cause he is called in holy scripture, sometime the sonne of Dauid, sometime the sonne of man, sometyme the sonne of Marie, sometyme the sonne of Ioseph, and so foorthe. Nowe in that hee forgaue sinnes, in that he wrought miracles, in that hee dyd cast out deuils, in that hee healed men wyth his only worde, in that he knewe the thoughtes of mens heartes, in that hee had the seas at hys cõmaundement, in that he walked on the water, in that he rose from death to life, in that hee ascended into heauen, and so foorthe. What other thyng did he shew therin, but onely that he was perfect god, coequal with the father as touching his deitie? Therefore he sayth: The father and I are al one, which is to be vnderstode of his Godhead. For as touching his manhood, he sayeth: The father is greater thẽ I am. Where are now those Marcionites, that denie Christ to haue ben borne in the flesh, or to haue been perfect man? Where are nowe those Arrians, which denye Christe to haue been perfect God, of equall substaunce with the father? If there be any suche, ye may easyly reproue them with these testimonies of Gods word, and such other. Wherunto I am most sure, they shall neuer be able to aunswere.

For

For the necessitye of oure saluation dyd require such a mediatour & sauiour, as vnder one person should be a partaker of both natures: It was requisite he shoulde be man, it was also requisyte he should be God. For as the transgression came by man, so was it meete the satisfaction shoulde be made by mã. And because death, according to saint Paule, is the iust stipende and rewarde of sinne: therfore to appease the wrath of God, and to satisfie his iustice, it was expedient that oure mediatour shoulde be such a one, as myght take vpon him the sinnes of mankynde, and sustayne the due punishment therof, namely death. Moreouer he came in flesh, and in the selfe same flesh ascended into heauen, to declare & testifie vnto vs, that all faythful people, which stedfastlye beleeue in hym, shal lykewise come vnto ỹ same mãsion place, whereunto he being our chief captain, is gone before. Last of all, hee became man, that wee thereby might receaue the greater comfort, aswell in our prayers, as also in oure aduersitie, considering with our selues that wee haue a mediatour that is true man as we are, who also is touched wyth our infirmities, and was tempted euen in lyke sort as we are. For these and sundrie other causes, it was most nedeful he should come as he did, in the flesh.

But because no creature, in that hee is onely a creature, hathe or maye haue power to destroye death, and geeue lyfe, to ouercome hel and purchase heauen, to remit sinnes, and geeue ryghteousnesse: therefore it was needefull, that our Messyas, whose proper duetye and office that was,

was, shoulde bee not onely full and perfect man, but also full and perfecte God, to the entent hee myghte moze fully and perfectly make satisfacti- on foz mankynde. God sayeth, thys is my welbe- Math. 3 loued sonne in whom I am well pleased. By which place wee learne, that Chryste appeased and quenched the wzath of hys father, not in that he was only the sonne of man: But muche moze in that he was the sonne of God.

Thus ye haue hearde declared out of the scrip- tures, that Jesus Christe was the true Messias and sauiour of the woꝛld, that he was by nature substaunce perfect God, and perfect man, and foz what cause it was expedient he should bee so.

Nowe that we may be the moze myndeful and thankefull vnto God in this behalfe, let vs bzick- ly consider and call to mynde, the manifolde and greate benefites that wee haue receaued by the Natiuitie and birth of this our Messias and sa- uiour.

Before Christes commynge into the woꝛlde, all men vniuersallye weare nothynge els but a wicked and crooked generation, rotten and coz- rupt trees, stonye grounde, full of bzambles and byers, loste sheepe, pzodigall sonnes, naughtye and vnpzofytable seruauntes, vnryghteous ste- wardes, wozkers of iniquitie, the bzoode of Ad- ders, blynde guydes, sittyng in darknesse and in the shadow of death: to bee shoꝛte, nothyng els but chyldzen of perdition, and inheritours of hell fyre. To this doth saint Paul beare witnesse in dyuers places of hys Epystles, and Christe also hym selfe in sundzye places of hys Gospell.

But

But after he was once come down from heauē, and had taken our frayle nature vppon him, hee made all them that woulde receaue hym truelye and beleue his woꝛd, good trees, & good ground fruitfull and pleasaunt vꝛaunches, chyldꝛen of lyght, citezens of heauen, sheepe of hys folde, members of his vody, heyꝛes of hys kyngdome, his true friendes and vꝛethꝛen, sweete and liuely vꝛead, the elect and chosen people of God. Foꝛ as saint Peter sayth in his first Epistle and seconde Chapter: He bare our sinnes in his body vppon the crosse, he healed vs, & made vs whole by hys stripes: and wheras befoꝛe wee were sheepe going astray, he by his comming vꝛought vs home agayne to the true sheepehearde and Bishop of our soules, making vs a chosen generation, a roꝛall pꝛiesthood, an holy nation, a peculier people of God, in that hee dyed foꝛ our offences, and rose agayn foꝛ our iustification. Saint Paul to Timothi the thirde Chapter: Wee were (sayth hee) in times past vnwise, disobedient, deceaued, seruing dyuers lustes and pleasures, lyuyng in hatred, enuie, maliciousnesse, and so foꝛth. But after the louyng kyndnes of God our Sauyour appeared towardes mankynd, not according to the ryghteousnesse that wee had done, but accoꝛdyng to hys great mercye, he saued vs by the fountayne of the newe vyrthe, and by the renewynge of the holye ghost, whyche he powꝛed vpon vs aboundauntly, thꝛough Jesus Chꝛiste our Sauyour, that we being once iustified by hys grace, shoulde bee heyꝛes of eternall lyfe, thꝛough hope and fayth in his blood.

In these and such other places, is sett out before our eyes as it were in a glasse, the aboundaunt grace of God, receaued in Christ Jesu, which is so muche the more wonderfull, because it came not of any desert of ours, but of his meere & tender mercy, euen then when we were his extreme enemies. But for the better vnderstanding and consideration of this thing: let vs beholde the ende of his comming, so shal wee perceaue what greate commoditie & profite his Natiuitie hath wrought vnto vs miserable and sinful creatures. The ende of his comming, was to saue and deliuer his people, to fulfill the law for vs, to beare witnesse vnto the trueth, to teache and preache the wordes of his father, to geue light vnto the world, to call sinners to repentaunce, to refreshe them that labour and be heauie laden, to cast out the prince of this world, to reconsile vs in the body of his flesh, to dissolue the workes of the deuil, last of all to become a propitiation for our sinnes, and not for ours onelye, but also for the sinnes of the whole worlde.

Mat. ii.
Mat. v.
Iohn. 18
Luk. iiii
Iohn. viii.
Mat. ix
Mat. xi
Iohn. xii
Collos. i.
Heb. x.
Rom. iii

These were the chiefe endes wherfore Christe became man, not for any profite ẏ shoulde come to him selfe thereby, but onely for our sakes, that we might vnderstande the will of God, bee partakers of his heauenly light, be deliuered out of the deuils clawes, released from the burthen of sinne, iustified through faith in his blood, and finally, receiued vp into euerlasting glory, there to reigne with him for euer. Was not this a great and singuler loue of Christ towardes mankind, that being the expresse and liuely image of God,

he woulde notwithstanding humble hym selfe, and take vpon him the fourme of a seruant, and that only to saue and redeeme vs! O how much are wee bounde to the goodnes of God in thys behalfe! howe manye thankes and prayses do we ow vnto hym for this our saluatiō wrought by his deare and onely sonne Christe! who became a pilgrime in earth, to make vs citizens in heauen, who became the sonne of man to make vs the sonnes of God, who became obedient to the lawe, to delyuer vs from the curse of the lawe, who became poore, to make vs rich, vyle, to make vs precious, subiect to death, to make vs liue for euer. What greater loue coulde wee seelie creatures desire or wishe to haue at Gods handes! Therfore dearly beloued, let vs not forget this exceeding loue of our Lord and sauiour, let vs not shewe our selues vnmyndfull or vnthankfull towardes hym: but let vs loue hym, feare him, obey him, and serue him. Let vs confesse him with our mouthes, prayse him with our tongues, beleue on him wyth our heartes, and glorifie hym with our good workes. Christe is the lyght, let vs receaue the lyght. Christe is the trueth, let vs beleue the trueth. Christe is the way, let vs folowe the way. And because he is our onely maister, our onely teacher, our onelye shepheard and chiefe captayn: therfore let vs become his seruauntes, his scholers, his sheepe, and his souldiours. As for sinne, the flesh, the world, and the deuill, whose seruaunts and bondslaues we were before Christes cōming, let vs vtterly cast them of and defie them, as the chiefe & onely

enemies of our soule. And seeing we are once deliuered frō their cruell tirannie by Christe, let vs neuer fal into their hāds againe, lest we chaunce to be in worse case then euer wee were before. Happy are they, saith the scripture, that continue to the ende. Be faithful (saieth God) vntil death and I will geue the a crowne of life. Agayne he saieth in another place: He that putteth his hand vnto the plough and looketh backe, is not meete for the kingdome of God. Therefore let vs bee strong, stedfast, and vnmoueable, abounding alwayes in ỹ workes of the Lord. Let vs receaue Christe not for a time but for euer; let vs beleue his worde, not for a time, but for euer, let vs become his seruaunts, not for a time, but for euer, in consideration that hee hath redemed & saued vs, not for a time, but for euer, and will receaue vs into his heauenly kingdom, there to raigne wt̄ him, not for a time, but for euer. To him therfore with the father and the holy ghost, be al honour, prayse, and glory, for euer and euer. Amen.

An Homilee for good Friday, concerning the death and passion of our sauiour Iesu Christe.

IT should not become vs (welbeloued in Christe) being that people which he redemed from the deuil, from sinne and death and from euerlastyng dampnation by Christe, to suffer this time to passe forth without any

meditation, and remembraunce of that excellent woorke of our redemption, wrought as about this time, through the greate mercy and charitie of our sauiour Iesus Christ, for vs wretched sinners, and his mortall enemies. For if a mortall mans deede, done to the behooke of the common wealth, bee had in remembraunce of vs with thankes for the benefite and profite whiche wee receaue thereby: How much more redyly should we haue in memorie this excellent act and benefite of Christes death: whereby hee hath purchased for vs, the vndoubted pardon & forgeuenes of our sinnes, whereby he made at one the father of heauen with vs, in suche wise, that hee taketh vs now for his louing children, and for the true inheritours with Christe his naturall sonne, of the kingdome of heauen: And verely, so muche more doth Christes kindnes appeare vnto vs, in that it pleased him to deliuer him selfe of all his godly honour which he was equally in with his father in heauen, and to come downe into this vale of miserie, to bee made mortall man, and to be in the state of a most lowe seruaunt, seruynge vs for our welth & profite, vs I say, which were his sworne enemies, whyche had renounced his holy lawe and commaundementes, and folowed the lustes and sinfull pleasures of our corrupte nature. And yet I saye, did Christe put him selfe betweene Gods deserued wrath, and our sinne, and rent that obligation wherein wee were in daunger to God, and payde our dette. Our dette was a great deale to great for vs to haue paide. And wythout payment, God the father coulde

Collos. ii.

neuer

neuer bee at one with vs. Neyther was it possible to be loosed from this dette by our owne habilitie. It pleased therefore him to bee the payer therof, and to discharge vs quite. Who can now consider the greeuous det of sinne, which could none otherwise bee payde but by the death of an innocent, and will not hate sinne in his hearte? If God hateth sinne so much, that he woulde allowe neither man nor aungell for the redemption thereof, but onely the death of hys onely and welbeloued sonne, who will not stande in feare therof? If we (my frindes) consider this, that for our sinnes this moste innocent lambe was dryuen to death, wee shal haue muche more cause to bewayl our selues that we were the cause of his death, then to crye out of the malice and crueltie of the Iewes, whiche pursued him to his death. We dyd the dedes wherefore he was thus stricken and wounded, they were only the ministers of our wickednes. It is meete then we shoulde hey lowe downe into our heartes, and bewayle our owne wretchednes & sinfull lyuing. Let vs know for a certaintie that if the most dearely beloued sonne of God was thus punished and stricken for the sinne whiche hee had not doone hym selfe: howe muche more ought we sore to be stricken for our dayly and manyfolde sinnes whyche we committ against God, if we earnestly repent vs not, and bee not sory for them? No man can loue sinne, which God hateth so much, and be in his fauour. No man can saye that hee loueth Christe truely, and haue his great enemie (sinne I meane, the aucthour of his death) familiar

and in frendship with him. So much do we loue God and Christe, as wee hate sinne. We ought therfore to take great heede, that we bee not fauourers therof least wee bee founde enemies to God, and traytours to Christe. For not onelye they whiche nayled Christe vppon the crosse, are his tormentours and crucifiers: but all they (saieth saint Paule) crucifie againe the sonne of God, as muche as is in them, which do commit vice and sinne, which brought him to his death. If the wages of sinne be death, and death euerlasting: Surely it is no small daunger to be in seruice thereof. If we liue after the flesh, & after the sinfull lustes therof, saint Paule threatneth, yea almightie God in saint Paule threatneth, that we shall surely die. We can none otherwise liue to God, but by dying to sinne. If Christ be in vs, then is sinne dead in vs: and if the spirite of God be in vs, which rayled Christ from death to life, so shall the same spirite rayse vs to the resurrection of euerlasting life. But if sinne rule and raigne in vs, then is God, which is the fountaine of all grace and vertue, departed from vs: then hath the deuil & his vngracious spirite, rule and dominion in vs. And surely, if in suche miserable state wee dye, wee shal not rise to life, but fall downe to death & dampnation, & that without ende. For Christe hath not so redeemed vs from sinne, that we may safely returne thereto agayne: but he hath redeemed vs, that we should forsake the motions thereof, & liue to righteousnes. Yea, we be therfore washed in our baptisme from the filthynes of sinne, that we shoulde liue after

Heb. vi

Rom. vi

Rom viii.

Rom. viii.

Rom. i.

Christe hath not redeemed vs from sinne that we should liue in sinne.

afterwarde in the purenes of life. In baptisme we promised to renounce the deuill and his suggestions, we promised to be (as obediēt childrē) alwayes folowing Gods will & pleasure. Then if he be our father in deede, let vs geeue hym his due honour. If we be his childzen, let vs shewe him our obediēce, like as Christ openly declared his obediēce to his father, which (as saint Paul wryteth) was obedient euen to the very death, the death of the crosse. And this he did for vs all that beleue in him. For him selfe he was not punished, for he was pure & vndefiled of all maner of sinne. He was wounded (saieth Esai) for our wickednesse, & striped for our sinnes, he suffred the penaltie of them him selfe to deliuer vs from daunger; he bare (saieth Esay) al our sores & infirmities vpon his own backe. No payne did hee refuse to suffer in his own body, that hee myght deliuer vs from payne euerlasting. His pleasure it was thus to do for vs, we deserued it not. Wherfore ý more we see our selues bound vnto him, the more he ought to bee thanked of vs, yea & the more hope may we take, ý we shall receaue all other good thinges of his hande, in that wee haue receaued the gift of his only sonne, through his liberalitie. For if God (saieth saint Paule) hath not spared his owne sonne from paine and punishement, but deliuered him for vs all vnto the death: howe should he not geue vs all other thinges with him? If we want any thing, eyther for body or soul, we may lawfully and boldly approche to God, as to our mercifull father, aske that we desire, and we shall obteyne it.

Phil. ii

Esai. iiii.

Rom. viii

Iohn. i

For such power is geuen to vs, to be the children of God, so many as beleue in Christes name. In his name what soeuer we aske, wee shal haue it graunted vs. For so well pleased is the father almighty God, with Christe hys sonne, that for his sake he fauoureth vs, and wyll denye vs nothing. So pleasaunt was this sacrifice and oblation of his sonnes death, which he so obediently and innocently suffred, that he would take it for the onelye and full amendes for all the sinnes of the worlde. And suche fauour did he purchase by his death of his heauenly father for vs: that for the merite thereof (if wee bee true Christians in deede, and not in worde onely) we be now fully in Gods grace agayne, and clearelye discharged from oure sinne. No tongue surely is able to expresse the worthines of this so precious a death. For in this standeth the continual pardon of our dayly offences, in this resteth oure iustificatyon, in this wee bee allowed, in this is purchased the euerlasting health of al our soules. Yea there is none other thing that can bee named vnder heauen to saue our soules, but thys onely worke of Christes precious offering of his body vpon the aulter of the crosse. Certes ther can be no worke of any mortal mã (be he neuer so holy) that shall bee coupled in merites with Christes moste holy act. For no doubt, all our thoughtes and deedes were of no value, if they were not allowed in the merites of Christes death. All our ryghteousnes is far vnperfect, if it be compared with Christes righteousnes. For in his actes and deedes, there was no spot of sinne, or of ani vnperfectnes. And

Mat. 11.

Act. iiii

for

for this cause they were the more able to bee the true amendes of our vnrighteousnes, where our actes & deedes be full of imperfection and infirmities, & therfore nothing worthy of themselues to stirre God to any fauour, muche lesse to chalenge the glory that is due to Christes act & merite. For not to vs (saieth Dauid) not to vs, but to thy name geue the glory, O lord. Let vs therfore (good frends) with al reuerence glorifie his name, let vs magnifie and prayse hym for euer. For he hath dealt with vs according to his great mercy, by himselfe hath hee purchased our redēption. Hee thought it not ynough to spare hym selfe, and to send his angel to doe this deede, but he woulde do it himselfe, that he might do it the better, and make it the more perfect redemption. He was nothing moued wyth the intollerable paynes that he suffred in the whole course of his long passiō, to repent him thus to do good to his enemies: but he opened his heart for vs, and bestowed him selfe wholly for the raunsomming of vs. Let vs therefore nowe open our heartes againe to him, and studie in our liues to be thankfull to such a Lorde, and euermore to be myndefull of so great a benefite, yea let vs take vp our crosse with Christe, and folowe him. His passion is not onely the raunsome & whole amendes for our sinne, but it is also a most perfect example of all pacience and sufferaunce. For if it behoued Christ thus to suffer, & to enter into the glory of his father: how should it not become vs to beare pacientlY our small crosses of aduersitie, and the troubles of this world? For surely (as saith saint Peter)

Our deedes be full of imperfection

Psal. 113.

Heb. 1.

Act. 17

i.Pet.ii. Peter) Christe therefore suffered to leaue vs an
ii.Tim.ii. example to folow his steppes. And if we suffer vn-
to him, we shalbee sure also to raigne with hym in
Rom.viii. heauen. Not that the sufferaunce of thys tran-
Mat.v. torie life should be worthy of that glory to come,
but gladly should we be contented to suffer, to be
Heb.xi like Christe in our life, that so by our workes we
may glorifie our father which is in heauen. And
as it is paynefull & greeuous to beare the crosse
of Christe in the griefes and displeasures of this
life: so it bringeth forth the ioyful fruite of hope,
in all thē that be exercised therwith. Let vs not
Iacob.i. so much beholde the payne, as the reward that
shall folow that labour. Nay, let vs rather ende-
uour our selues in our sufferaunce, to endure
innocentlye and gyltlesse, as our sauiour Christe
i.Pet.ii. did. For if we suffer for our deseruinges, then
hath not pacience his perfect worke in vs: but if
vndeseruingly we suffer losse of goods and life,
if wee suffer to bee euyll spoken of for the loue of
Christe, this is thankfull afore God, for so did
The pacience of Christ. Christ suffer. He neuer did sinne, neyther was
there any guyle found in his mouth. Yea, when
he was reuyled with tauntes, he reuyled not a-
gaine. When he was wrongfully dealt with, he
threatned not againe, nor reuenged his quarell,
but deliuered his cause to him that iugeth right-
Perfect pacience lye. Perfect pacience careth not what nor how
much it suffereth, nor of whom it suffereth, whe-
ther of frende or foe, but studieth to suffer inno-
Mat.v. cently & without deseruing. Yea, he in whome
perfect charitie is, careth so little to reuēge, that
he rather studieth to do good for euill, to blesse &

say

ny wel of them that curse him, to pray for them that pursue him, according to the example of our sauiour Christe, who is the most perfect example & paterne of all meekenes & sufferaunce, whiche hanging vpon his crosse in most feruent anguish bleeding in euery part of his blessed body, being set in the middes of his enemies & crucificers: & hee, notwithstanding the intollerable paynes which they saw in him, being of them mocked & scorned despitefully without all fauour and compassion, had yet towardes them such compassion in heart, that he prayed to his father of heauen for them, & said: O father forgeue them, for they wote not what they doe. What pacience was it also which he shewed, when one of his own apostles & seruaunts which was put in trust of him, came to betray him vnto his enemies to ỹ death! He said nothing worse to him, but frend wherfore art thou come! Thus good people, shoulde we call to minde the great examples of charitie whiche Christe shewed in his passion, if we wyll fruitfully remember his passion. Suche charitie and loue shoulde we beare one to another, if we will be the true seruauntes of Christe. For if we loue but them which loue & say wel by vs, what great thing is it ỹ we do, saieth Christe! Do not the painims & open sinners so? We must be more perfect in our charitie then thus, euen as our father in heauen is perfect, whiche maketh ỹ lyght of his sunne to rise vpon the good & the bad, and sendeth his rayne vpon the kind & vnkind. After this maner should we shewe our charitie indifferently alwel to one as to another, alwel to frende

The meekenesse of Christ.

Luk. 23

Mark. 26

Mat. v

as

as soe, lyke obedient children, after the example of our good father in heauen. For if Christe was obedient to his father euen to the death, & that the most shameful death (as the Iewes estemed it) the death of the crosse: Why should we not be obedient to God in lower points of charitie and pacience? Let vs forgeue then our neighbours their small faults, as God for Christes sake hath forgeuen vs our great. It is not meete that wee should craue forgeuenes of our great offences at Gods handes, and yet wil not forgeue the small trespasses of our neighbours against vs. We do call for mercy in vaine, if we wil not shew mercy to our neighbours. For if we will not put wrath & displeasure foorth of our heartes to our christian brother, no more wil God forgeue the displeasure and wrath that our sinnes haue deserued afore him. For vnder this condition doth God forgeue vs, if we forgeue other. It becommeth not Christian men to bee harde one to another, nor yet to thinke their neighbour vnworthye to be forgeuen. For howsoeuer vnworthy he is, yet is Christ worthy to haue thee do thus much for his sake, hee hath deserued it of thee that thou shouldest forgiue thy neighbour. And god is also to be obeyed, which commandeth vs to forgeue, if we wil haue any part of the pardon which our sauiour Christ purchased once of God the father by shedding of his precious blood. Nothing becommeth Christes seruaunts so much, as mercy and compassion. Let vs then be fauourable one to another, and praye wee one for another, that we may bee healed from all frailties of our lyfe,

Ecle. 28.

Mat. 28.

Iacob. v.

the lesse to offende one the other, and that wee may bee of one minde and one spirite, agreeyng together in brotherly loue and concord, euen like the deare children of God. By these meanes shal we moue God to be mercifull to our sinnes, yea and we shalbe hereby the more ready to receaue our sauiour and maker in his blessed sacrament, to our euerlasting comfort and health of soule. Christe delighteth to enter & dwell in that soule where loue and charitie ruleth, and where peace & concord is seene. For thus writeth saint John God is charitie, he that abydeth in charitie, abydeth in God, and God in him. And by this (sayth he) we shal knowe that we be of God, if we loue our brethren. Yea, and by this shall wee knowe, that we be shifted from death to lyfe, if we loue one another. But he which hateth hys brother (saieth the same apostle) abideth in death, euen, in ý daunger of euerlasting death, & is moreouer the chylde of dampnation & of the deuyll, cursed of God, & hated (so long as he so remayneth) of God and al his heauenly company. For as peace and charitie make vs the blessed chyldren of almightie God: so doth hatred and enuie make vs the cursed children of the deuill. God geue vs all grace to folow Christes example in peace and in charitie, in pacience & sufferaunce, that we nowe may haue him our ghest to enter and dwell with in vs, so as we may be in full suretie, hauing such a pledge of our saluation. If wee haue him and his fauour, we may be sure that wee haue the fauour of god by his meanes. For he sitteth on the right hand of his father, as our proctour & attur-

Ephe. v

i. Iohn. iiii

i. Iohn. iii.

i. Iohn. ii

Rom. viii.

ney,

ney, pleading and suing for vs in all our needes and necessities. Wherefore if we want any gyft of godlye wisdome, wee may aske it of God for Christes sake, & we shal haue it. Let vs consider and examine our selfe in what want we bee concerning this vertue of charitie and pacience. If we see that our heartes be nothing inclined therunto, in forgeuyng them that haue offended & gainst vs, then let vs knowledge our want, and wishe to God to haue it. But if we want it, and see in our selfe no desire thereunto, verily we be in a daungerous case before God, and haue nede to make muche earnest prayer to God, that wee may haue such an heart changed, to the grafting in of a newe. For vnlesse we forgeue other, wee shall neuer be forgeuen of God. No, not all the prayers & merites of other, can pacifie God vnto vs, vnlesse we bee at peace and at one wyth our neighbour. Nor all our deedes & good woorkes can moue God to forgeue vs our dettes to hym, except we forgeue to other. He setteth more by mercy, then by sacrifice. Mercy moued our sauiour Christe to suffer for his enemies: it becommeth vs then to folowe his example. For it shall litle auayle vs to haue in meditation the fruites and price of his passion, to magnifie them, and to delight or trust to them, except we haue in minde his examples in passion to folowe them. If we thus therfore consider Christes death, and will sticke thereto with fast faith for the merite and deseruing therof, and will also frame our selfe in such wise to bestowe our selues and all that we haue by charitie, to the behoofe of our neyghbour,

bour, as Chriſte ſpent him ſelfe wholly for our profite, then doe we truely remember Chriſtes death, & being thus folowers of Chriſtes ſteps, we ſhalbee ſure to folowe him thyther where he ſitteth now with the father and the holye ghoſt, to whome be all honour and glory. Amen.

The ſeconde Homilee concerning *the death and paſsion of our* ſauiour Chriſte

THat wee maye the better conceaue the great mercy & goodnes of our Sauiour Chriſte, in ſufferyng death vniuerſally for all men: it behoueth vs to deſcende into the bottome of our conſcience, and deepely to conſider the firſte and principall cauſe wherefore hee was compelled ſo to doe. When our great graundfather Adam had broken gods commaundement in eating the apple forbidden him in paradice, at the motion and ſuggeſtion of his wife, he purchaſed therby, not onlye to him ſelfe, but alſo to his poſteritie for euer, the iuſt wrath and indignation of God, who according to his former ſentence pronounced at the geuing of the commaundement, condemned both him and all his to euerlaſting death, both of body & ſoule. For it was ſaid vnto him: Thou ſhalt eate freely of euery tree in the garden: but as touching the tree of knowledge of good & ill, thou Gen. 5. Gen. ii.

thou shalt in no wyse eat of it. For in what hour soeuer thou eatest thereof, thou shalt dye the death. Now as the Lorde had spoken, so it came to passe. Adam toke vpon him to eate thereof, and in so doing he died the death, that is to say, he became mortall, he lost the fauour of God, he was cast out of paradice, he was no longer a ci-
Luk.xv. tizen of heauen: but a fyrebrand of hell, & a bond slaue to the deuill. To this doth our sauiour beare witnesse in the Gospell, callyng vs lost sheepe, which haue gone astray & wandred from
Rom.v the true shephearde of our soules. To thys also doth saint Paule beare witnesse, saying: that by the offence of onely Adam, death came vppon all men to condempnation. So that nowe neyther he nor any of hys, had any right or interest at all in the kyngdome of heauen, but were become plaine reprobates & castawayes, being perpetually dampned to the euerlasting paynes of hell fyre. In this so great miserie and wretchednes, if mankind could haue recouered him selfe again, and obtayned forgeuenes at Gods handes, then had his case ben somwhat tollerable, because he might haue attẽpted some way howe to deliuer him selfe from eternall death. But there was no way left vnto him, hee coulde doe nothing that might pacifie gods wrath, he was altogether vn-
Psal.v. profitable in that behalfe. There was none that did good, no not one. And howe then coulde he worke his own saluation? Should he go about to pacifie gods heauie displeasure by offering vp brent sacrifices according as it was ordayned in the olde lawe? by offering vp the blood of oxen,

the

the blood of calues, the blood of goates, ỹ blood of lambes, and so foorth! O these thinges were of no force nor strēgth to take away sinnes, they could not put away the anger of god, they could not coole the heate of his wrath, nor yet bryng mankynde into fauour againe, they were but ỹ figures and shadowes of thinges to come, and nothyng els. Reade the Epistle to the Hebrues, there shal you find this matter largely discussed, there shal you learne in most plaine wordes, that the blouddy sacrifice of the olde lawe was vnperfect, and not hable to deliuer man from the state of dampnation by any meanes, so that mankynd in trusting thereunto, shoulde trust to a broaken staffe, and in the ende deceaue hym selfe. What shoulde he then do! Shoulde he go about to obserue and kepe the law of God deuided into two tables, & so purchase to himselfe eternall life! Indeede, if Adam and his posteritie had ben able to satisfie and fulfyll the lawe perfectlye, in louyng God aboue al thyngs, and theire neighboure as them selues: then should they haue easyly quenched the Lordes wrath, and escaped the terrible sentence of eternall death pronounced agaynste them by the mouthe of almightye God. For it is written, do this, & thou shalt liue, that is to say, fulfyll my commaundements, keepe thy selfe vpright and perfect in them according to my wyll, then shalt thou liue and not die. Here is eternal life promysed with this condicion, so that theye kepe and obserue the lawe. But suche was the frailtie of mankinde after his fall, such was hys weakenes & imbecilitie, that he could not walke

Hebr.ix.

Hebr.x.

Luk.x.

vprightly in Gods commaundementes though he would neuer so fayne, but dayly and hourely fell from his bounden duitie, offending the lorde his God diuers wayes, to the great increase of his condempnation, insomuch that the prophet Dauid cryeth out on this wyse: All haue gone astray, all are become vnprofitable, there is none that dooth good, no not one. In this case what profite coulde he haue by the lawe? None at all. For as saint James saieth, he that shall obserue the whole lawe, and yet faileth in one poynt, is become giltie of all. And in the booke of Deuteronomie it is written: Cursed be he (saith God) which abydeth not in all thinges that are written in the booke of the lawe to do them. Behold the lawe bringeth a curse with it, and maketh vs giltie, not because it is of it self naught or vnholy (God forbid we shoulde so thinke) but because the frailtie of our sinful flesh is suche, that we can neuer fulfill it, according to the perfection that the Lorde requireth. Could Adam then (think you) hope or trust to be saued by the lawe? No, he could not. But the more he looked on the law, the more he saw his owne dampnation set before his eyes, as it were in a most cleare glasse. So that now of him self he was most wretched and miserable, destitute of all hope, & neuer able to pacifie Gods heauie displeasure, nor yet to escape the terrible iudgement of God, wherinto he and all his posteritie were fallen, by disobeying the straight commaundement of the Lorde their God. But O the aboundaunt riches of Gods great mercye, O the vnspeakable goodnes of his

Pſal.5.

Iacob.2.

Deut.27.

Rom.11.

heauen

heauely wisedom. Whē al hope of righteousnes was past on our part, when we had nothinge in our selues whereby wee might quenche his burnyng wrath, & worke the saluation of our owne soules, and rise out of the miserable estate wherin we lay: Then, euen then did Christe the sonne of God, by the appoyntment of his father, come downe frō heauē, to be wounded for oure sakes, to be reputed with the wicked, to be cōdempned vnto death, to take vpon him the rewarde of our sinnes, and to geue his body to be broken on the crosse for our offences. He (saieth ý prophet Esai, meanyng Christe) hath borne our infirmities, & hath caried our sorowes, the chastisement of our peas was vpō him, & by his stripes are we made whole! Saint Paule likewise saieth: God made him a sacrifice for our sinnes, whiche knewe not sinne, that we shoulde be made the righteousnes of God by him. And saint Peter most agreably wryting in this behalfe, saieth: Christ hath once dyed & suffred for our sinnes, the iust for ý vniust. &. To these might bee added an infinite number of other places to the same effect: but these fewe shalbe sufficient for thys tyme. Nowe then (as it was saide at the beginning) let vs ponder and weigh ý cause of his death, that therby wee may be ý more moued to glorify him in our whole life. Which if you wil haue cōprehēded briefly in one word, it was nothig els in our part, but ōly ý trāsgressiō & sin of mākind. Whē ý angel cāe to warn Ioseph ý he should not fere to take Mary to his wife: Did he not therfore wil ý childes name to be called Iesus because he should saue his people

Esai. 55.

2. Cor. 5.

from their sinnes? When Iohn the Baptist preached Christe, & shewed him to the people with his finger: Did he not plainely saye vnto them, behold the lambe of God whyche taketh awaye the sinnes of the worlde? When the woman of Canane besought Christe to helpe her daughter which was possest with a deuil: did he not openly confesse that he was sent to saue the lost sheepe of the house of Israel, by geuing his life for their sinnes? It was sinne then O man, euē thy sinne that caused Christe the onely sonne of God to be crucified in the flesh, and to suffer the most vyle & slaunderous death of the crosse. If thou haddest kept thy selfe vpright, if thou haddest obserued the commaundementes, if thou haddest not presumed to transgresse the wyll of God in thy first father Adam: then Christe being in fourme of God, needed not to haue taken vpon him the shape of a seruaunt, being immortall in heauen, he needed not to become mortall on earth, being the true bread of the soule, he needed not to hunger, being the healthfull water of lyfe, he needed not to thirst, being lyfe it selfe, he needed not to haue suffred death. But to these and many other suche extremities was he driuen by thy sinne, which was so manyfolde & great, that god could be onelye pleased in hym, and none other. Canst thou thinke of this, O sinfull man, and not tremble within thy selfe? Canst thou heare it quietly wythout remorse of conscience and sorowe of heart? Did Christ suffer his passion for thee, and wylt thou shewe no compassion towardes hym? Whyle Christe was yet hangyng on the Crosse,

Ihon. 1.

Mat. 15

Rom. 5.

Mat. 27.

and

and yelding vp the ghoſte, the ſcripture witneſ-
ſeth that ỹ vale of the temple did rent in twaine,
and the earth did quake, that the ſtones claue a
under, that the graues did opẽ, and the dead bo-
dies riſe. And ſhall the heart of man be nothyng
moued to remember how greeuouſly and cruel-
ly he was handled of the Jewes for our ſinnes?
What man ſhew him ſelfe to be more hard hear-
ted then ſtones, to haue leſſe cõpaſſion then dead
bodies? Call to mynde O ſinfull creature, and ſet
before thine eies Chriſt crucified. Thinke thou
ſeeſt hys body ſtretched out in length vppon the
croſſe, his head crowned with ſharpe thorne, his
handes & his feete pearſed with nayles, his heart
opened with a long ſpeare, hys fleſhe rente and
rune with whippes, his browes ſweatyng wa-
ter and bloud. Thinke thou heareſt hym nowe
crying in an intollerable agonie to his father, &
ſaying: My God, my god, why haſt thou forſa-
ken me. Couldeſt thou behold this wofull ſyght,
& heare this mournfull voyce withoute teares,
conſidering that hee ſuffered al this not for anye
defert of his owne, but only for the greeuouſnes
of thy ſinnes? O that mankynde ſhoulde put the
euerlaſting ſonne of God to ſuch paines. O that
we ſhould be the occaſion of his death, and ỹ one
ly cauſe of his condempnation. May we not iuſt
ly crye wo worth the time that euer we ſinned?
O my brethrẽ, let this image of Chriſt crucified,
be alwaies printed in our heartes, let it ſtirre vs
vp to the hatred of ſinne, & prouoke our mindes
to the earneſt loue of almightie God. For why?
Is not ſinne thinke you, a greuous thing in hys

sight, seing for the transgressing of Gods precept in eatyng of one apple, hee condempned all the world to perpetuall death, and would not be pacified, but only with the blood of his own sonne. True, yea moste true is that saying of Dauyd: Thou O Lorde, hatest all them that worke iniquitie, neither shall the wicked and euyll manne dwell with thee. By the mouthe of hys prophete Esai he cryeth mainly out agaynste sinners, and saieth: Wo be vnto you that draw iniquity with cordes of vanitie, and sinne as it were with cart ropes. Did not God geue a plaine token howe greatly he hated & abhorred sinne, whē he drowned al the world saue onely eight persons, when he destroyed Sodom & Gomorra wyth fire and brimstone, when in three dayes space hee killed with pestilence threescore and ten thousande for Dauids offence, when he drowned Pharao and al his hoste in the red sea, when he turned Nabogodonozar the king into the fourme of a brute beast, creeping vpon all fower, when hee suffered Achitophel & Iudas to hang them selues vpō the remorse of sinne, whiche was so terrible to their eies! A thousand such examples are to be founde in scripture, if a man would stande to seeke them oute. But what neede wee! This one example which we haue now in hande, is of more force, & ought more to moue vs then al the rest. Christe being the sonne of God, and perfect God himself who neuer committed sinne, was compelled to come downe from heauen, & to geue his body to be bruised and brokē on the crosse for our sinnes. Was not this a manyfest token of Gods greate

Psal.5.

Esai.5.

Gen. 7.

Gen.19.

4.Reg.29

Exo.14.

Daniel.14

2 Reg.17.

Actes.1.

wrath

wrath and displeasure towardes sinne, that hee could be pacified by no other meanes, but oneiye by ỳ sweete & precious blood of his deare sonne! O sinne, sinne, that euer thou shouldest driue Christe to suche extremitie. Wo worth the tyme that euer thou camest into the world. But what booteth it now to bewayle? Sinne is come, and so come that it cannot be auoyded. There is no man liuing, no not the iustest man on the earth, but he falleth seuen tymes a day, as Solomon saieth. And our Sauiour Christe, although hee hath deliuered vs from sinne: yet not so that we shalbe free from committing sinne: But so that it shal not be imputed to our condempnation. He hath taken vppon him the iust rewarde of sinne, which was death, & by death hath ouerthrowen death, that wee beleeuing in him, myght liue for euer, and not dye. Ought not this to engender extreme hatred of sinne in vs, to consider that it did violently, as it were, plucke God out of heauen, to make him feele the horrours and paynes of death! O that we would sometymes consider this in the middest of our pompes & pleasures, it would hydle the outragiousnes of the flesh, it would abate and asswage our carnall affectes, it would restraine our fleshly appetites, that wee should not run at randon as we commonlye do. To commit sinne wilfully & desperatly without feare of god, is nothing els but to crucifie Christ anew, as we are expressely taught in the Epistle to ỳ Hebrues. Which thing if it were depely printed in all mens heartes, then shoulde not sinne raigne euery wher so much as it doth, to ỳ great

Prou. 24.

Rom. 6.

Hebr. 6.

griefe and torment of Christe, nowe sittyng in heauen. Let vs therfore remember, and alwaies beare in minde Christe crucified, that therby we may bee inwardly moued both to abhorre sinne throughly, and also with an earnest and zelous heart to loue God. For thys is another fruite which the memorial of Christes death ought to worke in vs, an earnest and vnfayned loue towardes God. So God loued the world (sayeth saint John) that he gaue his only begotte̅ sone, that whosoeuer beleued in him, shoulde not perishe, but haue life euerlasting. If God declared so great loue towardes vs hys seely creatures: how can we of right but loue him agayne? Was not this a sure pledge of his loue, to geue vs hys owne sonne from heauen? He might haue geuen vs an angell if he would, or some other creature, & yet shoulde his loue haue bene farre aboue our desertes. Now he gaue vs not an angell, but his sonne. And what sonne? His onely sonne, his naturall sonne, his welbeloued sonne, euen that sonne whom he had made Lord & ruler ouer all thinges. Was not this a singuler token of great loue? But to whome did he geue hym? He gaue him to the whole worlde, that is to say, to Adam and all that should come after hym. O lord what had Adam or any other man deserued at Gods handes, that he should geue vs his owne sonne? We were all miserable persons, sinfull persons, dampnable persõs, iustly driuen out of paradice, iustly excluded from heauen, iustly condempned to hell fyre: And yet (see a wonderfull token of Gods loue) he gaue vs his only begotten sonne,

Ihon. 3.

vs

bs I say, that were his extreme and deadly enemies, that we by vertue of his blood shed vppon the crosse, might be cleane purged frō our sinnes, and made ryghteous agayne in hys sight. Who can chose but maruaile, to heare that god should shewe such vnspeakable loue towardes vs, that were his deadly enemies? In deede, O mortall man, thou oughtest of ryght to maruayle at it, & to acknowledge therin Gods great goodnes and mercy towards mākind, whiche is so wonderful, that no flesh, be it neuer so worldy wise, may wel conceaue it or expresse it. For as saint Paule testifieth, God greatlye commendeth and setteth out his loue towardes vs, in that he sent his sonne Christ to die for vs, when we were yet sinners, and open enemies of his name. If wee had in any maner of wise deserued it at his handes, then had it ben no maruayle at all, but there was no desert on our part wherfore hee shoulde do it. Therfore thou sinfull creature, when thou hearest that God gaue hys sonne to dye for the sinnes of the worlde, think not he did it for anye desert or goodnes ỹ was in thee, for thou wast then the bondslaue of the deuill: But fall downe vpon thy knees, and crye with the prophete Dauid, O Lorde, what is man, that thou art so mindfull of him: or the sonne of man that thou so regardest him? And seeing he hath so greatly loued thee, endeuour thy selfe to loue him again, with all thy heart, with all thy soule, and wyth all thy strength, that therin thou mayest appeare not to be vnworthy of hys loue. I report me to thyne owne conscience, whether thou wouldest

Rom. 5.

Psal. 8.

not

not thinke thy loue ill bestowed vpon him, that coulde not finde in his heart to loue thee agayn? If this be true (as it is most true) then thynke howe greatlye it behoueth to thy duitie to loue God, whiche hath so greatly loued thee, that hee hath not spared his owne onely sonne from so cruel and shamefull a death for thy sake. And hitherto concerning the cause of Christes deathe & passion, whiche as it was on our parte most horrible and greeuous sinne, so on the other syde it was the free gift of God, proceeding of his mere and tender loue towards mankind without any merite or desert of our part. The Lorde for hys mercies sake graunt that wee neuer forget thys great benefite of our saluation in Christe Jesu, but that we alwayes shewe our selues thankefull for it, abhorring all kinde of wickednes and sinne, and applying our mindes wholye to the seruice of God, and the diligent keeping of hys commaundements.

Now resteth to shewe vnto you, howe to applye Christes death and passion to our comfort, as a medicine to our woundes, so that it maye worke the same effect in vs wherfore it was geuen, namely the health & saluation of our soules. For as it profiteth a man nothing to haue salue, vnlesse it be wel applyed to ỳ part affected: So the death of Christe shal stand vs in no force, vnlesse wee applye it to our selues in suche sorte as God hath appointed. Almightie God commonly worketh by meanes, and in this thing he hath also ordayned a certeyn meane, wherby we may take fruite and profite to our soules health.

What

what meane is that? forſoth it is fayth. Not an vnconſtant or wauerynge fayth: but a ſure, ſtedfaſt, grounded and vnfaigned fayth. Godde ſent his ſonne into the worlde (ſayeth ſaint Jhon.) To what end? that whoſoeuer beleueth in hym, ſhoulde not peryſhe but haue lyfe euerlaſtynge. Ihon. 3.
Marke theſe wordes: that whoſoeuer beleueth in him. Here is the meane whereby we muſt applye the fruits of Chriſtes death vnto our deadly wounde. Here is the meane whereby we muſt obtaine eternall lyfe, namely fayth. For (as ſaint Paule teacheth in his Epiſtle to the Romaines) Rom. 10
With the heart man beleeueth vnto ryghteouſnes, and with the mouth confeſſiō is made vnto ſaluation. Paule being demaunded of the keper of the priſō what he ſhould do to be ſaued? made Act. 16.
this aunſwere. Beleue in the Lorde Jeſus, ſo ſhalt thou and thyne houſe both be ſaued. After the Euangeliſt had deſcribed and ſet foorth vnto Ihon. 20.
vs at large, the life and ý death of the Lord Jeſus, in the end he concludeth with theſe wordes: Theſe thinges are written, that we may beleeue Jeſus Chriſte to be the ſonne of God, & through fayth obtayne eternall lyfe. To conclude wyth the words of ſaint Paul which are theſe: Chriſt Rom. 10.
is the ende of the lawe vnto ſaluation, for euery one that doth beleue. By this then, you may wel perceaue, that the onelye meane and inſtrument of ſaluation required of our partes, is faith, that is to ſay, a ſure truſte and confidence in the mercies of God, whereby we perſwade our ſelues, that God both hath and wil forgeue our ſinnes, that he hath accepted vs again into his fauour,

that

that he hath released vs from the bondes of damnation, and receaued vs againe into the number of his elect people, not for oure merytes or deserues, but onely & solely for the merits of Christes death, and passion, who became man for our sakes, and humbled himselfe to sustaine the reproche of the crosse, that we thereby might be saued, and made inheritoures of the kingdome of heauen. Thys fayth is required at oure handes, And thys yf wee keepe stedfastly in our hearts, there is no doubt but wee shall obtayne saluation at Gods hands, as did Abraham, Isaac, and Jacob, of whom the scripture saith, that they beleued, and it was imputed vnto them for righteousnes. Was it imputed vnto them onelye? and shall it not be imputed vnto vs also? Yes, yf we haue the same fayth as they had, it shalbe as truly imputed vnto vs for righteousnes, as it was vnto them. For it is one faithe that muste saue both vs and them, euen a sure and stedfast fayth in Christ Jesu, who as ye haue heard, came into the worlde for this ende, that whosoeuer beleue in him, should not perishe, but haue lyfe euerlasting. But here we must take hede, that wee do not hault with God through an vnconstant and wauering fayth, but that it be strong and stedfast to our liues ende. Hee that wauereth (saieth saint James) is like a waue of the sea, neyther let that man thinke that hee shall obtayne anye thyng at Gods hands. Peter comming to Christ vpon the water, because he fainted in fayth, was in daunger of drowning. So we, if we begin to wauer or doubt, it is to be feared lest wee shall sinke

Gen.15. Rom.7.

Ihon.3.

Iacob.1.

Math.14

ſinke as Peter did, not into the water, but into the bottomleſſe pit of hel fire. Therefore I ſaye vnto you, that we muſt apprehende the merytes of Chriſtes death and paſſion by faith, and that with a ſtrong and ſtedfaſt fayth, nothing doubtyng, but that Chriſte by his owne oblation, and once offering of him ſelfe vpon the croſſe, hath takē away our ſinnes, and hath reſtored vs again into Gods fauour ſo fully and perfectly, that noe other ſacrifice for ſinne, ſhall hereafter be requyſite or nedefull in all the worlde Thus haue ye heard in fewe wordes, the meane whereby we muſt applie the fruites and merites of Chryſtes death vnto vs, ſo that it may worke the ſaluatiō of our ſoules, namely a ſure, ſtedfaſt, perfect, and grounded faithe. For as all they whiche beheldē ſtedfaſtly the braſen ſerpent, were healed and de liuered at the very ſight therof, from their corporall diſeaſes, and bodyly ſtinges: euen or all they which beholde Chriſte crucified, with a true and liuely fayth, ſhal vndoubtedly be deliuered from the greuous woundes of the ſoule, be they neuer ſo deadly or many in number. Therefore (dearly beloued) if wee chaunce at anye tyme throughe frailtie of the fleſh, to fal into ſinne (as it can not be choſē, but we muſt nedes fal often) and if we feele the heauie burdē therof to preſſe our ſoules tormenting vs with the feare of death, hell, and dampnation, let vs then vſe that meane whiche God hath appoynted in hys worde, to wyt, the meane of faythe, whiche is the onely inſtrument of ſaluation nowe left vnto vs. Let vs ſtedfaſtly beholde Chriſte crucified with the eies of oure

Num. 21. Ihon. 3

heart.

heart. Let vs only trust to be saued by his death and passion, & to haue our sinnes cleane washed away through his moste precious blood, that in the ende of the world when he shal come agayne to iudge both the quicke and the dead, he may receaue vs into his heauenly kingdome, and place vs in the number of his electe and chosen people, there to be partakers of that immortal and euerlasting lyfe, whyche he hath purchased vnto vs by vertue of hys bloudy woundes: To him therfore, with the father, and the holy ghost, be al honour and glorie, world with out end. Amen.

An Homylee of the Resurrection of our Sauiour Iesus Christ. For Easter day.

IF euer at anye tyme the greatenesse or excellency of any matter spiritual or temporall, hath styred vppe your mindes to geeue diligent eare (good christiã people, & welbeloued in our Lorde and Sauiour Iesus Christ) I doubt not but that I shall haue you now at this present season most diligent & readye hearers of the matter whiche I haue at this tyme to open vnto you. For I come to declare that great and moste

most comfortable article of our christian religion and fayth, the resurrection of our Lorde Jesus. So great surely is the matter of this article, and of so great waight and importaunce, that it was thought worthy to kepe our said sauiour still on earth fourtie daies, after he was risen frō death to life, to the confirmation & stablishement therof in the heartes of his disciples. So that (as Luke clearely testificth in the first chapter of the Actes of the apostles) he was conuersaunt with his disciples by the space of fourtie dayes continually together, to thintent he would in his person, being nowe glorified, teache and instruct them, whiche shoulde bee the teachers of other, fully and in moste absolute and perfite wise, the trueth of this most christian article, which is the grounde and foundation of our whole religion, before he would ascend vp to his father into the heauens, there to receaue the glory of his moste triumphant conquest and victorie. Assuredly, so highlye comfortable is this article to our consciences, that it is euen the very locke and key of al our Christian religion and fayth. If it were not true (saieth the holy apostle Paule) that Christe rose agayne: then our preaching were in vayne, your fayth whyche you haue receaued were but voyde, ye were yet in the danger of your sinnes. If Christ be not risen againe (saieth the apostle) then are they in very euill case, and vtterly perished, that be entred their slepe in Christ, then are we the most miserable of al men, which haue our hope fixed in Christ, if he be yet vnder the powre of death, & as yet not restored to his blisse again. 1. Cor. 15.

But

But nowe is hee risen againe from death (saieth the Apostle Paule) to be the first fruites of them that be a slepe, to thintent to rayse them to euerlasting life againe: Yea, if it were not true that Christe is risen againe, then were it neyther true that he is ascended vp to heauen, nor that he sent downe from heauen vnto vs the holy ghoste, nor that he sitteth on the right hande of his heauenly father, hauing the rule of heauen and earth, raig
Psal.17. ning (as the prophete saieth) from sea to sea, nor that he should after this worlde, bee the iudge aswell of the liuing as of the dead, to geue reward to the good, and iudgement to the euill. That these linkes therefore of our faith should al hang together in stedfast establishment and confirmation, it pleased our sauiour not straightwaye to withdrawe himselfe from the bodyly presence & sight of his disciples, but he chose out forty daies wherein he would declare vnto them by manyfold and most strong argumēts and tokens that hee had conquered death, and that hee was also
Luke.24 truely risen agayn to life. He began (saith Luke) at Moyses and al the prophets, and expounded vnto them the prophesies that were written in all the scriptures of him, to thintent to confirme the truethe of hys resurrection, long before spoken of: whyche hee verified in deede, as it is declared very apparauntly and manyfestlye, by hys oft appearaunce to sundrye personnes at sun
Math.18 dry times. First he sent his angels to the sepulchre, who did shewe vnto certaine women the emptie graue, sauing that the buriall lynnen remayned therein. And by these signes were these

women

women fullye instructed, that hee was rysen a-
gayne, & so dyd they testifie it openlye. After thys Iohn.20
Jesus himselfe appeared to Mary Magdalen, &
after that to certaine other women, & strayghte
afterwarde he appeared to Peter, then to the
two disciples which were goyng to Emaus. He i.Cor. xv
appeared to the disciples also, as they were ga- Luk.24
thered together for feare of the Jewes, ỳ doores
shut. At another tyme he was seene at the sea of Iohn.21.
Tiberias of Peter & Thomas, and of other disci
ples when they were fyshyng. Hee was seene of
more then fiue hundred brethren in the mount of
Galilee, where Jesus appointed them to bee by
his aungel, when he said: Beholde he shal go be-
fore you into Galilee, there shall yee see him as Act.i.
he hath sayde vnto you. After thys he appeared
vnto James, and last of all he was visibly seene
of all the apostles, at suche time as he was taken
vp into heauen. Thus at sundry tymes he shew-
ed himselfe after hee was rysen agayne, to con-
firme and stablishe this article. And in these reue
lations sometime hee shewed them hys handes,
his feete, and his side, & bad thẽ touch him, that
they should not take him for a ghost or a spirite.
Sometime he also did eate with them, but euer
he was talkyng wyth them of the euerlastynge
kyngdome of God, to assure the trueth of his re-
surrection. For then he opened their vnderstan- Luk.24
dyng, that they mighte perceaue the scriptures &
spake vnto them: Thus it is written, and thus it
behoued Christ to suffer, & to rise from death the
thirde day, and that there should bee preached o-
nely in his name penaunce & remission of sinnes

to all the nations of the worlde. We see (good christian people) howe necessarye this article of our faith is, seing it was proued of Christe hym selfe by suche euydent reasons and tokens by so long time & space. Now therfore, as our sauiour was diligent for our comfort and instruction to declare it: so let vs be as readye in our beliefe to receaue it to our cõfort & instruction. As he dyed not for hym selfe, no more did he ryse againe for him selfe. He was dead (saith saint Paul) for our sinnes, & rose againe for our iustificatiõ. O most comfortable worde, euermore to bee borne in remembraunce. He dyed (sayth hee) to put away sinne, he arose againe to endowe vs with righteousnes. His death toke away sinne & malediction, his death was the raunsome of them both, his death destroyed death, & ouercame the deuil, which had the power of death in his subiection, his death destroyed hell, with all the dampnatiõ therof. Thus is death swalowed vp by Christes victorie, thus is hel spoyled for euer. If any man doubt of this victorie, let Christs glorious resurrection declare hym the thyng. If death coulde not kepe Christ vnder his dominion and power, but that he arose agayne, it is manifest that hys power was ouercome. If death be conquered, then must it folowe that sinne wherefore death was appointed as the wages, must bee also destroyed. If death & sinne be vanished away, then is the deuils tiranny vanquished, which had the power of death, & was the aucthour and brewer of sinne, and the ruler of hell. If Christe had the victorie of them all by the power of hys death, &

i. Cor. xv.

openly

openly proued it by his most victorious and valiant resurrection (as it was not possible for hys great myghte to bee subdued of them) and than this true that Christ died for our sinnes and rose againe for our iustification: why maye not wee that be his members by true fayth, reioyce and boldly say with the prophete Osee, and the apostle Paul: Where is thy dart O death! where is thy victory O hell! Thankes bee vnto God, say they, whiche hath geeuen vs the victory by our Lorde Christ Jesus. Thys mightye conquest of his resurrection, was not onely signified before by diuers figures of the olde testament, as by Sampson when he slewe the Lion, out of whose mouth came sweetenes and hony, and as Dauid bare his figure when he deliuered the lamb out of the Lions mouth, and when he ouercame and slew the great giant Goliath, and as when Jonas was swalowed vp of the Whales mouth, & cast vp agayne to lande on lyue: but was also most clearely prophesied by the prophetes of the olde testament, and in the newe also confyrmed by the apostles. He hath spoiled saith saint Paul rule and power, and all the dominion of our spyrituall enemies. Hee hath made a shewe of them openlye, and hath triumphed ouer them in hys owne person. This is the mightye power of the Lorde, whom we beleue on. By his death, hath he wrought for vs this victorie, and by his resurrection hath hee purchased euerlastyng lyfe and righteousnesse for vs. It had not beene enough to be deliuered by his death from sinne, excepte by his resurrection we had been endowed wyth

Luk.14

i.Re.17

Iona.ii

Collos.ii

righteousnes. And it shoulde not auayle vs to be deliuered from death, except he had risen againe to open for vs the gates of heauen, to enter into
i.Pet.i. life euerlasting. And therefore saint Peter thanketh God the father of our lord Jesus Christ for his aboundaunt mercye, because he hath begotten vs (saith he) vnto a liuely hope by the resurrection of Jesus Christe from death, to enioy an inheritaunce immortall that neuer shall perishe, which is laide vp in heauen for them ẏ be kepte by the power of God through faith. Thus hath his resurrection wrought for vs life & righteousnes. He passed through death and hell, to the intent to put vs in good hope, that by his strength we shal do the same. He payde the raunsome of sinne, that it shoulde not be layde to our charge. He destroyed the deuil and all his tiranny, and openly triumphed ouer him, and tooke away frō hym all his captiues, and hath rayſed and sett them with him selfe amongst the heauenly citezins aboue. He dyed to destroy the rule of the deuyll in vs, and he rose againe to send down hys holy spirite to rule in our heartes, to endowe vs with perfect righteousnes. Thus it is true that
Ephe. ii. Pſal. 84. Dauid song: Veritas de terra orta eſt, et iuſtitia de cœlo proſpexit, The trueth of gods promise is in the earth to man declared, or from the earth is the euerlasting veritie gods sonne risen to lyfe, & the true righteousnes of the holye ghost lokyng out of heauen, and is in moste liberall largesse dealt vpon all the world. Thus is glorie & praise rebounded vpward to God aboue for his mercy and trueth. And thus is peace come downe from
Ephe. iiii. Captiuã duxit captiuitatem.

heauen

heauen to men of good and faythfull heartes. Thus is mercye and trueth as Dauyd wryteth together met, thus is peace and ryghteousnes imbrasing and kyssing eche other. If thou doubtest of so great wealth & felicitie that is wrought for thee O man, call to thy mynde that therfore hast thou receaued into thine owne possession the euerlasting veritie our sauiour Jesus Christ to confirme to thy conscience the trueth of all this matter. Thou hast receaued him, yf in true fayth and repentaunce of heart thou hast receaued him: yf in purpose of amendement, thou hast receaued hym for an euerlastynge gage or pledge of thy saluation. Thou hast receaued hys body which was once broken, & his blood whyche was shed for the remission of thy sinne. Thou hast receaued his bodye, to haue within thee the father, the sonne, and the holy ghost, for to dwell with thee, to endow thee with grace, to strength thee against thine enemies, and to comfort thee with their presence. Thou hast receaued his body to endow thee with euerlasting righteousnes to assure thee of euerlasting blisse, and lyfe of thy soule. For with Christe by true fayth art thou quickened agayne (saith saint Paul) from death of sinne, to life of grace, and in hope translated from corporall & euerlasting death, to the euerlastyng life of glory in heauen, where nowe thy conuersation should be, and thy heart and desire set. Dout not of the trueth of this matter, howe great and hygh soeuer these thinges bee. It becommeth God to do no little deedes, how impossible so euer they seme to thee. Pray to God that

Luk. 2
Psal. 84.

Misericordia et veritas obuiauerunt sibi.

Ephe. iiii.

thou mayest haue fayth to perceaue thys greate misterie of Chꝛistes resurrection: that by fayth thou mayste certeinely beleue nothyng to be impossible wyth God. Onely bꝛyng thou fayth to Chꝛistes holy wozde and sacrament. Let thy repentaunce shewe thy fayth, let thy purpose of amendement and obedience of thy heart to Gods lawe hereafter, declare thy true belieke. Endeuour thy selfe to saye with saynt Paule: From hencefoozth our conuersation is in heauen, from whence wee looke foz a sauiour, euen the Lozde Jesus Chꝛist, whiche shall chaunge our vyle bodies, that thei may be fashioned like his glozious body, which he shal do by the same power wherby he rose from death, and wherby he shalbe able to subdue all thynges vnto hym selfe. Thus (good chꝛistian people) fozasmuche as ye haue heard these so greate and excellent benefites of Chꝛistes myghtye and glozious resurrection, as howe that he hath raunsomed sinne, ouercome the deuill, death, and hell, and hath victozioushye gotten the better hande of them all, to make vs free and safe from them, and knowing that wee bee by thys benefite of hys resurrection, ryssen with hym by our fayth, vnto lyfe euerlastyng. being in full suertie of our hope, that wee shall haue our bodies lykewise rayssed agayne from death, to haue them glozified in immoztalitie, and ioyned to hys glozious bodye, hauing in the meane whyle his holy spirite wythin our hearts as a seale and pledge of our euerlastyng inheritaunce. By whose assistence wee be replenished with all righteousnes, by whose power we shal-

Luk. 18

Phil. 4

be

bee able to subdue all our euyll affections, rising againste the pleasure of God. These thynges I say well considered, let vs now in the rest of oure life declare our faith that we haue to thys moste fruitful article, by framyng our selues thereunto in rising dayly from sinne, to righteousnes & holines of lyfe. For what shal it auaile vs (sayethe saint Peter) to bee escaped & deliuered from the filthines of the worlde, through the knowledge of the Lord and sauiour Iesus Christe, if we be entangled agayne therewith, and bee ouercome agayne? Certaynelye it had ben better (saith he) neuer to haue knowen the way of righteousnes, then after it is knowen and receaued to tourne backewarde agayne from the holy commaundement of God geuen vnto vs. For so shal the prouerbe haue place in vs, wheare it is sayde: The dogge is returned to hys vomyte agayne, and the sow that was washed, to her wallowyng in the myre agayne. What a shame weare it for vs, beyng thus so clearelye and freely washed from oure sinne, to retourne to the fylthynesse thereof agayne! What a folye weare it, thus endowed with ryghteousnesse, to lose it agayne! What madnesse were it to lose the inherytaunce that we be nowe set in, for the vyle and transytorie pleasure of sinne! And what an vnkyndenesse shoulde it be, where our sauiour Christe of his mercye is come to vs, to dwell within vs as our ghest, to driue hym from vs, and to banyshe hym violently out of our soules, and in steade of hym in whom is al grace and vertue, to receaue the vngracious spirite of the deuill, the founder

ii.Pet.ii.

of

of all naughtynes and mischiefe. Howe can wee fynde in our heartes to shewe suche extreme vnkyndnes to Christe, which hath nowe so gently called vs to mercy, and offered him selfe vnto vs, and he nowe entred wythin vs? yea howe dare we be so bolde to renounce the presence of the father, the sonne, and the holy ghost? (For where one is, there is God all whole in maiestie, together wyth all hys power, wysedome, and goodnes) and feare not I say, the daunger and peryll of so trayterous a defiaunce & departure? Good christian brethren and sisters aduise your selues, consider the dignitie that ye bee nowe set in, let not folly lose the thyng that grace hath so preciously offered and purchased, let not wylfulnesse and blyndnes put out so great light that is now shewed vnto you. Only take good heartes vnto you, and put vppon you all the armour of God, that ye may stand against your enemies, whiche would agayne subdue you, and bryng you into their thraldome. Remember ye bee bought from your vayne conuersation, & that your freedome is purchased neither with golde nor syluer, but with the price of the precious blood of that most innocent lambe Jesus Christ, which was ordeined to the same purpose before the worlde was made. But he was so declared in the latter time of grace, for your sakes which by him haue your fayth in God, who hath raised him from death, and hath geeuen him glorye, that you shoulde haue your fayth and hope towarde God. Therfore as you haue hytherto folowed the vayne lustes of your myndes, and so displeased God, to

Ephe. vi

i. Pet. i.

the

the daunger of your soules: So nowe lyke obedient chyldren, thus purified by faith, geue youre selues to walk that way which god moueth you to, that ye may receaue the end of your faith, the saluation of your soules. And as yee haue geuen youre bodies to vnrighteousnesse, to sinne after sinne: so nowe geue your selfe to righteous, to be sanctified therein. If ye delight in this article of your faith, that Christe is risen again from death to lyfe: then followe you the example of his resurrection, as saint Paule exhorteth vs saying: As we be buried with Christ by our baptisme in to death, so let vs dayly dye to sinne, mortifiyng and kyllyng the euil desires and motions therof And as Christ was raysed vp from death by the glorie of the father: so let vs ryse to a newe lyfe, & walke continually therein, that wee may likewise as natural chyldren, liue a conuersation to moue men to glorifie our father which is in heauen. If we then be risen with Christ by our faith to the hope of euerlastyng lyfe: let vs rise also with Christe, after his example, to a newe lyfe, and leaue our olde. We shall then be truely rysen yf wee seeke for thynges that be heauenly, if we haue our affection on thyngs that be aboue, and not on thynges that bee on the earthe. If ye desire to know what these earthly thinges be whiche yee should put of, and what bee the heauenly thynges aboue, that ye should seke and ensue: saint Paul in the Epistle to the Colossians declareth, when he exhorteth vs thus: Mortifie your earthly members and olde affections of sinne, as fornication, vncleanesse, vnnaturall luste, euyll, concupiscens,

i.Pet.i.

Rom.vi

Rom vi.

Mat.v

Collos.iii

concupiscence, and couetousnesse, which is worshipping of idols, for the which thinges the wrath of god is wont to fal on the children of vnbelief, in which thinges once ye walked, when ye lined in them. But nowe put ye also awaye from you, wrath, fiercenesse, maliciousnes, cursed speaking filthy speaking out of your mouths. Lie not one to another, that the olde man with his workes be put of, and the newe be put on. These bee the earthly thynges whych saint Paule moueth you to cast from you, and to plucke your hearts from them: For in followyng these, ye declare yourselues earthly and worldly. These be the fruites of the earthly Adam. These should ye dayly kyll, by good diligence in withstanding the desires of them, that ye might rise to righteousnesse. Let your affection from henceforthe be set on heauenly thinges, sue and searche for mercye, kyndnes, mekenes, patience, forbearing one another, and forgeeuyng one another. If any man haue anye quarell to another, as Christe forgaue you, euen so do ye. If these and suche other heauenly vertues ye ensue in the residue of youre lyfe, yee shall shewe playnely that ye be risen with Christ, & that ye be the heauenly children of your father in heauen, from whom, as from the geeuer, commeth these graces & giftes. Ye shal proue by this manner, that youre conuersation is in heauen, where your hope is: and not on earth, following the beastly appetites of the flesshe. We must consider that ye be therefore clēsed & renewed, that ye should from henceforth serue God in holynes & righteousnes al the daies of your lyues, that ye may

Iacob. i.

Phil. iii

may raygne with him in euerlastyng lyfe. If ye refuse so greate grace wherto ye be called, what other thing do ye, then heap to your dampnatiō more & more, and so prouoke God to cast his displeasure vnto you, & to reuenge this mockage of his holy sacraments, in so greate abusing of thē! Apply your selues (good frends) to liue in Christ that Christe may still liue in you, whose fauour & assistence if ye haue, then haue ye euerlasting life already wīn you, then can nothyng hurt you. Whatsoeuer is hitherto done & cōmitted, Christ ye see hath offered you pardon & clerely receaued you to his fauour againe, in full suertie wherof, ye haue him now inhabiting & dwelling wythin you. Onely shewe your selues thankfull in your lyues, determine with your selues to refuse and auoyde all such things in your conuersations as should offend his eyes of mercy, Endeuour your selues that way to rise vp agayne, which way ye fel into the wel or pit of sinne. If by your tongue ye haue offended, nowe thereby rise agayne and glorifie God therwith, accustome it to laude and praise the name of god, as ye haue therwith dishonored it. And as ye haue hurt ỹ name of your neighbour or otherwise hyndered hym, so nowe entende to restore it to him againe. For without restitution, God accepteth not your confession, nor yet your repentaunce. It is not enough to forsake euill, except ye sett your courage to doe good. By what occasion so euer you haue offended, turne nowe the occasion to the honouryng of God and profite of your neyghbour. Trueth it is that sinne is strong, and affections vnrulye.

Luk.1

Iohn.5

Colloss.iii

Restituti.

Psal.36.

Yarde

Hard it is to subdue and resist our nature, so cor-
rupt and leuened with the soure bitternes of the
poyson which wee receaued by the inheritaunce
Mat.vi. of our olde father Adam. But yet take good cou-
rage saith our sauyour Christe, for I haue ouer-
come the worlde, and all other enemyes for you.
Rom.vi. Sinne shall not haue power ouer you, for ye be
now vnder grace saith saint Paul. Though your
power be weake, yet Christe is risen agayne to
Rom.viii. strength you in your battayle, hys holye spirite
shal helpe your infirmities. In trust of hys mer-
cie take you in hande to purge thys olde leauen
of sinne that corrupteth and soureth the sweete-
nes of your lyfe before God, that ye maye bee as
i.Cor.v newe and freshe dowe, voyd of all sowre leauen
of wickednes, so shall ye shewe your selues to be
sweete bread to God, that he may haue hys de-
light in you. I saye kyll and offer you vp the
worldlye and earthly affections of your bodies
For Christ our Easter lambe is offred vp for vs.
to slea the power of sinne, to deliuer vs from the
daunger thereof, & to geue vs example to dye to
sinne in our lyfe. As the Iewes dyd eate theyr
Easter lambe, & kept their feast in remembrance
of their deliueraunce out of Egypt: Euen so let
vs kepe our Easter feast in the thankful remem-
braunce of Christes benefites, whyche he hath
plentifully wrought for vs by his resurrection &
passing to his father, whereby we be deliuered
from the captiuitie and thraldome of all our ene-
mies. Let vs in lyke maner passe ouer the affec-
tions of our old conuersation, ỹ we may be dely-
uered frō the bondage therof, & rise with Christ.

The

The Jewes kept their feast in abstayning from leauened bread by the space of seuen dayes. Let vs christian folke kepe our holy day in spirituall maner, that is, in abstaining not from materiall leauened bread: but from the old leauen of sinne, the leauen of maliciousnes and wickednesse. Let vs cast from vs the leauen of corrupt doctrine & will infect our soules. Let vs keepe our feast the whole terme of our life with eating the bread of purenes of godlye life & trueth of Christes doctrine: Thus shal we declare that Christes giftes and graces haue their effect in vs, and that wee haue the right beliefe & knowledge of his holye resurrection: where truely if we applie our fayth to the vertue thereof, & in our life conforme vs to the example & signification meant therby, we shalbe sure to rise hereafter to euerlasting glory, by the goodnes and mercy of our Lorde Jesus Christe, to whome with the father and the holye ghost, be all glory, thankes geuing, and prayse in infinita seculorum secula. Amen. Exod. xii

An Homilee of the worthy receauing and reuerent esteeming of the Sacrament of the body and blood of Christe.

THE great loue of our Sauiour Christ towards mankind (good christian people) doth not onely appeare in that deare bought benefit of our redēption & salua-

tion by his death & passion, but also

also in that he so kyndly prouided that the same most mercifull worke myght be had in continual remembraunce to take some place in vs, and not be frustrate of his ende and purpose. For as tender parentes are not content to procure for their children costly possessions and liuelode, but take order that the same may bee conserued and come to their vse: So our Lorde and sauiour thought it not sufficient to purchase for vs hys fathers fauour agayne (whiche is that deepe fountayn of all goodnes and eternall lyfe) but also inuented the waies moste wisely, whereby they myght redounde to our cõmoditie & profite. Amongste the whiche meanes, is the publike celebration of the memorye of hys precious deathe at the Lordes table. Whiche although it seeme of small vertue to some, yet beyng ryghtlye done by the faythful, it doth not onely help their weakenesse (who be by theire poysoned nature redyer to remember iniuries then benefites) but strẽgthneth and comforteth their inward man wyth peace & gladnesse, and maketh them thankfull to their redeemer, wyth diligent care of Godlye conuersation. And as of olde tyme God decreed wis wõderous benefites of the delyueraunce of his people, to bee kept in memorye by the eatyng of the passouer, wyth his rightes and ceremonies: So our louyng sauyour hath ordeyned and establyshed the remembraunce of his great mercye expressed in hys passyon, in the institutiõ of his heauenly supper, where euery one of vs muste bee ghestes and not gasers, eaters and not lokers, feedyng our selues, and not hiring other to feede

Exod. xii

Mat. 26
i. Cor. xi

for

foꝛ vs, that we may liue by our owne meate, and not periſhe foꝛ hunger whiles others deuour all. To this his commandement foꝛceth vs, ſaying. Luk. 22.
Do ye thus, dꝛink ye all of this. To this his pꝛo- i. Cor. xi
miſe enticeth: This is my body whiche is geuen Mat. 26.
foꝛ you, this is my blood which is ſhed foꝛ you. So then as of neceſſitie wee muſt be our ſelues partakers of this table, and not beholders of o-ther: So we muſt adꝛeſſe our ſelues to frequent the ſame in reuerent and due maner, leaſt as phi-ſike pꝛouyded foꝛ the body, beyng miſuſed, moꝛe hurteth then pꝛofiteth: ſo this comfoꝛtable me-dicine of the ſoule vndecently receaued, tendeth i. Cor. xi
to our greater harme and ſoꝛrowe. And ſaynt Paule ſayth: Hee that eateth and dꝛinketh vn-woꝛthyly, eateth and dꝛinketh his owne damp-nation. Wheꝛefoꝛe that it bee not ſayde to vs, as Mat. 22
it was to the gheſt of that great ſupper, Frende howe cameſt thou in, not hauing the mariage gar-ment? and that wee maye fruitfullye vſe Saint i. Cor. xi.
Paules councell, Let a man proue him ſelfe, and ſo eat of that bread, and drinke of that cuppe.
Wee muſt certaynely knowe, that thꝛee thinges be requiſite in hym whiche woulde ſeemely as becommeth ſuche hygh miſteries reſoꝛt to the Loꝛdes Table. That ys: Firſte, a ryght and a woꝛthy eſtimation and vnderſtanding of thys miſterie. Secondely, to come in a ſure fayth. And thyꝛdelye, to haue newenеſſe oꝛ pure-neſſe of lyfe to ſucceede the receauyng the ſame. But befoꝛe all other thynges, this wee muſt bee ſure of ſpeciallye, that this ſupper bee in ſuche

wiſe

wyse done and ministred, as our Lord and sauyour dyd and commaũded to be done, as his holy apostles vsed it, and the good fathers in the pryматiue Church frequented it. For (as that worthy man saint Ambrose saith) he is vnworthy of the Lord that otherwise doth celebrate that mistery then it was delyuered by him. Neither can he be deuout, ỹ other waies dooth presume then it was geuen by ỹ aucthour. We must then take heede, least of the memorie it be made a sacrifice, least of a communion it be made a priuate eating least of two partes we haue but one, least applying it for the dead, we lose the fruit that be aline. Let vs rather in these matters folow the aduyce of Ciprian in the lyke cases, that is, cleaue fast to the first beginning, holde fast the Lordes tradition, do that in the Lords commemoratiõ which he him self did, he him self cõmaunded, & his Apostles confirmed. This caution or foresight yf we vse, then may we see to those thynges that be requysite in the worthy receauer, wherof this was the firste, that we haue a righte vnderstandynge of the thyng it selfe As concerning which thyng thys wee maye assuredlye persuade oure selues, that the ignorant man can neither woorthyly esteeme nor effectually vse those marueylous graces and benefittes offered and exhibited in that supper: but eyther will lyghtly regarde them, to noe small offence, or vtterlye condempne them, to hys vtter destruction. So that by hys neglygence hee deserueth the plagues of God to fall vppon hym, and by contempt hee deserueth euerlastyng perdition. To auoide then

these

these harmes, vse the aduice of the wyse manne, who willeth thee whē thou sittest at an earthlye kyngs table, to take diligent heede what thinges are set before thee: So nowe muche more at the kyng of kings table, thou must carefully searche and knowe what dainties are prouided for thye soule, whether thou arte come not to feede thye senses and bellye to corruption, but thy inwarde man to immortalitie and lyfe, not to consyder the earthly creatures whiche thou seest, but the heauenly graces which thy fayth beholdeth. For this table is not (sayth Chrisostome) for chatteryng Jayes, but for Egles, who flee thither where the dead body lyeth. And if this aduertisement of man can not perswade vs to resorte to the Lordes table wyth vnderstandyng: see the counsell of God in the lyke matter, who charged his people to teache their posteritie, not only the rites and ceremonies of the Passouer, but the cause and ende thereof. Whence we may learne, that both more perfect knowledge is required at this time at our handes, and that the ignorant can not with fruite and profyte exercise himselfe in the Lordes sacramentes. But to come nygher to the matter. Saint Paul blamyng the Corynthians for the prophaning of the Lordes supper, concludeth that ignorance both of the thyng it selfe, and the signification thereof, was the cause of their abuse: for they came thither vnreuerently, not discerning the Lordes body. Oughte not we then by the monition of the wise man, by the wisedome of God, by the feareful example of the Corinthians, to take aduised heede that we

Prou. 23.

thrust not our selues to thys table, wyth rude and vnreuerent ignoraunce, the smart whereof Christes Churche hath rued and lamented these many dayes and yeres! For what hath bene the cause of the ruyne of Gods Religion, but the ignoraunce hereof! What hath bene the cause of thys grosse idolatrie, but the ignorauncc hereof! What hath bene the cause of this mummishe massyng, but the ignorauncc hereof! Yea what hath bene, and what is at thys daye the cause of this want of loue and charitie, but the ignorauncc hereof! Let vs therefore so trauayle to vnderstande the Lordes Supper, that we be no cause of the decaye of Gods worshyp, of no ydolatrie, of no dumme massyng, of no hate and malyce, so maye wee the boldlyer haue accesse thyther to our comfort. Neyther neede wee to thynk that such exact knowledge is required of euery man, that he be able to discusse all hygh pointes in the doctrine thereof: But thys muche he must bee sure to holde, that in the Supper of the Lorde there is no vayne ceremonye, no bare signe, no vntrue figure of a thyng absent: But (as the Scripture sayeth) the table of the Lord, the bread and cuppe of the Lorde, the memorye of Christ, the annunciation of his death, yea the Communion of the body and blood of the Lord, in a maruaylous incorporation, whyche by the operation of the holy ghost (the verye bonde of our coniunction with Christe) is through fayth wrought in the soules of the faythfull, whereby not onelye theire soules lyue to eternall lyfe, but they surelye truste to wynne to theyre bodyes a resur-

1.Cor.11.

Math.26

1.Cor.10.

resurrection to immortalitie. The true vnder- Irene. lib.
standyng of this fruition and vnion, whiche is 4. cap. 34.
the body and the head betwixt the true beleuers
and Christe: the auncient Catholyque Fathers, Igna Epi.
both perceauyng them selues, and commendyng ad Ephe.
to theire people, weare not afrayde to call thys Dionisi.
supper, some of them, the salue of immortalitie & Origen.
soueraigne preseruatiue agaynst deathe, other, Optat.
a deificall Cõmunion, other, the sweete daintie
of our sauiour, the pledge of eternall health, the Ciprian.
defence of faythe, the hope of the resurrection, De cœna
other the foode of immortalitie, the healthfull Domini.
grace, and the conseruatarie to euerlastyng lyfe. Athanas.
All which sayinges, both of the holye scripture de pecca.
and godly men, truely attributed to this celestial in spiritu
banquet and feaste, yf wee woulde often call to sancto.
mynde, O howe would they inflame our hartes
to desire the participation of these misteries, and
ofentymes to couet after this breade, contynu-
ally to thirst for this foode! Not as speciallye re-
garding the terrene and earthly creatures which
remaine: but alwayes holdyng faste and clea-
ving by faith to the rocke whence we may sucke
the sweetenes of euerlastyng saluation! And to
be briefe, thus much more the faythfull see, heare
and knowe the fauourable mercyes of God sea-
led, the satisfaction by Christe towardes vs con-
firmed, and the remission of sinne stablyshed.
Here they may feele wrought the tranquilitie of
conscience, the encrease of faythe, the strength
ning of hope, the large spreadyng abrode of bro-
therly kindnes, with many other sundry graces
of God. The taste whereof they cannot attayne

vnto, who bee dzowned in the deepe durtie lake of blyndnesse and ignozaunce. From the whiche (O beloued) washe your selues with the lyuing waters of Gods wozde, whence you maye perceaue & knowe, both the spirituall foode of thys costly supper, & the happy trustinges and effectes that the same doth bzing with it.

Now it foloweth to haue with this knowlege a sure and constant faith, not only that the death of Chzist is auaylable foz the redemption of all the wozlde, foz the remission of sinnes, and reconciliation wyth God the father: but also that hee hath made vppon his crosse a full and sufficient sacrifice foz thee, a perfect clensyng of thy sinnes, so that thou acknowledgest no other Sauiour, redeemer, mediatour, aduocate, intercessour, but Chzist onely, and that thou maiest say with the Apostle, that he loued thee and gaue himselfe foz thee. Foz this is to stick fast to Chzistes pzomise made in his institution, to make Chzist thyne owne, and to applicate hys merites vnto thy selfe. Herein thou nedest no other mans helpe, no other sacrifice oz oblation, no sacrifisyng pziest, no masse, no meanes established by mans inuention. That faith is a necessarie instrument in all these holy ceremonies, wee may thus assure our selues, foz that as saint Paule saieth, without faith it is vnpossible to please god. When a great number of the Israelites were ouerthzowen in the wildernesse, Moyses, Aaron, and Phinees dyd eate Manna, and pleased God, foz that they vnderstoode (sayth saint Augustine) the visible meate spiritually. Spiritually they hungred it,

Hebr.11

In Iohan. Hom.6.

spiri-

spiritually they tasted it, that they might be spiri-
tually satisfied. And truely as the bodily meat cã
not feede the outwarde man, vnlesse it be let into
a stomacke to be digested, which is healthsome &
sound: No moze can thy inwarde man be fed, ex-
cept his meat be receaued into his soule and hart
sounde and whole in faythe. Therefoze (sayeth De cœna
Ciprian) when we do these thynges, wee neede Domini.
not to whet our teethe: but wyth sincere faythe
we breake and deuide that holy bread. It is wel
knowen, that the meate wee seeke foz in this sup
per, is spiritual foode, the nozishment of our soul
a heauenly refection, and not earthlye, an inuisi-
ble meate, and not bodily, a ghostly substaunce,
and not carnall, so that to thynke that withoute
fayth wee maye enioy the eating and dzynkyng
therof, oz ỹ that is ỹ fruitiõ of it, is but to dzeame
a grosse carnall feedyng, basely obiectyng & byn-
dyng our selues to the elementes and creatures:
Wheras by the aduice of the counsell of Nicene Conciliũ
wee ought to lyft vp our myndes by fayth, & lea- Nicen.
uyng these inferiour and earthlye thinges, there
seke it, where the sunne of righteousnes euer shi-
neth. Take then this lesson (O thou that art de-
sirous of this Table) of Emissenus a godly father Euseb.
that when thou goest vp to the reuerent Com- Emiss.
munion, to bee satisfyed wyth spirituall meates, Semon
thou loke vp with fayth vppon the holy bodye & de Eucha
bloud of thy God, thou marueil with reuerence,
thou touche it with thy mynde, thou receaue it
with the hand of thy heart, and thou take it fully
with thy inwarde man.

Thus wee see (beloued) that resoztyng to thys

table, we must plucke vp all the rootes of infidelitie, al distrust in Gods promises, we must make oure selues lyuing members of Christes bodye. For the vnbeleuers and faithlesse, can not feede vpon that precious body: where as the faythfull haue their life, their abiding in him, their vnion, and as it weare theire incorporation wyth him. Wherefore let vs proue and trye our selues, vnfaignedly, without flatteryng oure selues, whether we be plantes of that fruitfull Oliue, liuing braunches of the true vine, members in deede of Christes misticall body, whether God hath purified our heartes by faith, to the sincere acknowledgyng of his Gospell, and imbrasyng of hys mercies in Christe Jesu, that so at this his table we receaue not onelye the outwarde sacrament, but the spirituall thyng also, not the figure, but the trueth, not the shadow onely, but the bodye, not to death, but to life, not to destruction, but to saluation: which God graunt vs to do, thorowe the merites of our Lorde & sauiour, to whom be al honour and glorye for euer. Amen.

¶ *The seconde parte of the Homylee, of* the worthy receauyng and reuerent esteming of the sacrament of the body and bloud of Chryste.

IN ỳ Homilee of late rehearsed vnto you, ye haue heard (good people) why it pleased our sauiour Christ to institute that heauenly memory of his death and passion, & that euerye one of vs ought

ought to celebrate the same at hys table, in oure owne persones, and not by other. You haue heard also with what estimation & knowledge of so hygh misteries, we ought to resort thyther. You haue heard with what constant fayth we shoulde clothe and decke oure selues, that wee myght be fyt and decent partakers of that celestiall foode.

Nowe foloweth the thirde thyng necessarye in hym that woulde not eate of thys breade, nor drynke of this cup vnworthylye, whiche is newnesse of lyfe, and godlynesse of conuersation. For newenesse of lyfe, as fruytes of faythe are required in the partaker of this table. We maye learne by the eatyng of the tipicall lambe, whervnto no man was admitted, but hee that was a Jewe, that was cyrcumcised, that was before sanctified. Yea, saint Paule testifieth, that although the people weare partakers of the sacramentes vnder Moyses, yet for that some of them were styll worshyppers of images, whoremongers, tempters of Christe, murmurers, and couetyng after euyll thynges: God ouerthrewe those in the wildernesse, and that for oure example, that is, that wee Christians shoulde take heede wee resorte vnto oure sacramentes wyth holynesse of lyfe, not trustyng in the outwarde receauyng of them, and infected with corrupte and vncharitable maners. For thys sentence of God must alwayes bee iustified: I wyll haue mercie and not sacrifice. Wherfore (sayeth Basil) it behoueth hym that commeth to the body and blood of Christe in commemoration of hym that

1. Cor. 10.

De Bapt. lib. 1. ca. 3.

dyed and rose againe, not onely to be pure from all filthynesse of the flesshe and spirite, leaste hee eate and drinke to his condempnation: but also to shewe out euidentlye, a memorye of hym that dyed & rose agayne for vs, in this point, that hee be mortified to sinne and the world, to liue now to God in Christe Jesu our Lorde. So then we must shewe outwarde testimonie, in folowyng the signification of Christes death, amongst the which this is not estemed leaste, to render thankes to almightie God for all his benefites, briefly comprysed in the death, passion, & resurrection of his dearely beloued sonne. The which thing, because we ought chiefly at this table to solemnise, the godly fathers named it Eucharistia, that is, thankesgeuing. As if they shoulde haue sayd: Nowe aboue all other tymes ye ought to laude and prayse God. Nowe maye you beholde the matter, the cause, the beginning and the ende of all thankesgeuing. Nowe if ye slacke, ye shewe your selues most vnthankfull, and that no other benefite can euer stirre you to thanke God, who so little regarde here so many, so wonderfull, and so profitable benefites. Seeing then that the name & thing it selfe doth monishe vs of thanks, let vs (as saynt Paul sayeth) offer alwayes to God, the hoste or sacrifice of prayse by Christe, that is, the fruite of the lippes whyche confesse his name. For as Dauid singeth: He that offreth to God thankes & praise, honoureth him. But howe fewe bee there of thankfull persones, in comparison to the vnthankfull? Lo ten lepers in the Gospel were healed, & but one only returned

Hebr.23

Psal.50.

Luk.17

to

to geeue thankes for his health. Yea happie it were, yf among fourtye Communicantes, wee coulde see two vnfainedlye geeue thankes. So vnkynde we bee, so obliuious we bee, so proude beggers we bee, that partely we care not for our owne commoditie, partlye wee knowe not our duitie to God, and chiefely we wyll not confesse all that we receaue. Yea, and yf we be forced by Gods power to do it: yet we handle it so coldly, so dryly, that our lyppes prayse hym, but our heartes dispraise him, our tongues blesse hym, but our lyfe curseth him, our wordes worshippe hym, but our workes dishonour him. O let vs therfore learne to geue God here thanks aright, and so to agnise hys exceedyng graces powred vpon vs, that they being shut vp in the treasure house of our heart, maye in due time and season in our lyfe and conuersation, appeare to the glorifying of hys holye name. Furthermore, for newenesse of lyfe, it is to bee noted that saynt Paule writyth: that wee being manye, are one bread and one body. For all be partakers of one bread. Declaryng thereby, not onelye our communion with Christe, but that vnitie also, wherin they that eate at this Table, shoulde be knitte together. For by discention, vayneglorye, ambition, strife, enuying, contempt, hatred or malyce, they shoulde not bee disseuered: but so ioyned by the bonde of loue, in one misticall bodye, as the cornes of that bread in one lofe. In respecte of which strait knot of charitie, the true Christians in the tender tyme of Christes Churche, called hys supper loue. As yf they shoulde saye, none

ought

ought to sit downe there, that were out of loue and charitie, who boze grudge & vengeaunce in his heart, who also dyd not pzofesse his kynd affection by some charitable reliefe, foz some parte of ỹ congregation. And this was their practise. O heauenly banket thẽ so vsed. O godly ghests, who so esteemed this feast. But O wzetched creatures, that we be at these dayes, who bee wont reconciliation of our bzethzẽ whom we haue offended, without satisfying them whom we haue caused to fall, without anye kynde thought oz compassion towarde thẽ whom we might easely relieue, without anye conscience of slaunder, disdayne, misrepozt, deuision, rancour, oz inwarde bitternes. Yea, being accombzed with the cloked hatred of Caine, with the long couered malice of Esau, with the dissembled falshood of Ioab: dare ye pzesume to come vp to these sacred and fearefull misteries? O man, whither rusheſt thou vnaduisedlye? It is a table of peace, and thou art redy to fight. It is a table of singlenes, and thou art imagining mischiefe. It is a table of quietnesse, and thou art geuen to debate. It is a table of pitie, and thou art vnmercifull. Doest thou neither feare God the maker of this feaste? noz reuerence his Chzist, the refection and meate? noz regardest his spouse hys beloued ghest? noz weighest thine owne conscience whiche is sometyme thine inwarde accuser? Wherfoze (O man) tender thine owne saluation, examine and tryt thy good wyll and loue towards the childzen of God, the members of Chzist, the heyzes of the heauenlye heritage: yea, towardes the ymage of

Gen.4.
Gen.27.
2.Sam.3.

of God, the excellent creature thyne owne soule. If thou haue offended, nowe be reconciled. If thou hast caused anye to stumble in the waye of God, nowe set them vp agayne. If thou haue disquieted thy brother, nowe pacifye hym. If thou haue wronged hym, nowe relyefe him. If thou haue defrauded hym, now restore to hym. If thou haue norysshed spyte, nowe embrace friendshyppe. If thou haue fostred hatred and malyce, nowe openlye shewe thy loue and charitie, yeabee prest and ready to procure thy neighbours health of soule, wealthe, commoditie and pleasure as thyne owne. Deserue not the heauy and dreadfull burden of Gods displeasure, for thyne euyll wyll towardes thy neighboure, so vnreuerentlye to approche to this table of the Lorde. Last of all, as there is heare the misterye of peace, and the sacrament of Christian societie, wherby we vnderstand what sincere loue ought to be betwixt the true communicants: So heare be the tokens of pureneſſe and innocencie of life, whereby wee may perceaue that wee ought to purge oure owne soule from all vncleannes, iniquitie and wickednes, lest when we receaue the mistical bread (as Origen saieth) we eate it in an vncleane place, that is, in a soule defyled and polluted with sinne. In Moyses lawe, the man that dyd eate of the sacrifice of thankesgeeuyng wyth hys vncleannes vppon hym, shoulde be destroyed from hys people. And shal we thynk that the wicked and sinfull person shalbe excusable at the table of the Lord? We both read in S. Paul, that the Churche at Corinth. was scourged of

Chrisost. ad popu. Ant. Homi. 6.

In Leuit. Cap. 23

1. Cor. 11.

Luk. 17

Hom. 14

the

the Lorde, for misusyng the Lordes supper, and wee maye playnely se Christes Churche, these many yeres miserably vexed and oppressed, for the horrible prophanation of the same. Wherefore, let vs all vniuersal and singuler, behold our owne maners and lyues, to amende them. Yea nowe at the least, let vs call oure selues to an accompt, that it maye greeue vs of oure former euyll conuersation, that we may hate sinne, that we may sorow & morne for our offences, that we may with teares, powre them oute before God, that we may with sure trust desire and craue the salue of his mercye, bought and purchased wyth the bloud of hys dearelye beloued sonne Jesus Christe, to heale our deadly woundes wythall. For surely if we do not with earnest repentance clense the fylthy stomacke of oure soule, it muste needes come to passe, that as wholsome meate receaued into a rawe stomacke corrupteth and marreth all, and is the cause of further sycknesse, so shall we eate this healthsome bread, and drink this cup to our eternall destruction. Thus wee, and not other must throughly examine, and not lyghtly loke ouer our selues, not other men, oure owne conscience, not other mens liues: whiche we ought to do vpryghtly truely, and with iust correction. Do (sayeth Chrisostome) let no Judas resort to this table, let no couetous personne approche. If any be a Disciple, let hym be present. For Christ sayth: with my Disciples I make my Passouer. Why cryed the Deacon in the primatiue Church, if any be holy, let him drawe neare? Why did they celebrate these misteries, the quier doore

Chrisost. ad popu. Ant Homi. 6.

Ad popu. Ant. Homi. 6. Math. 26

dooze beyng shut? Why were the publique penitentes and learners in religion, commaunded at this tyme to auoyde? Was it not because thys table receaued no vnholye, vncleane, oz sinfull ghestes? Wherefoze, yf seruauntes dare not presume to an earthly maysters table, whome they haue offended: Let vs take heede wee come not with our sinnes vnexamined, into thys presence of our Lozde & iudge? If they be wozthy blame which kisse the princes hande with a filthy & vncleane mouth: shalt thou bee blameless whyche with a filthie stinking soule, full of couetousnes, foznication, dzunkennesse, pzyde, full of wzetched cogitations & thoughts, doost bzeath out iniquitie and vncleannesse on the bzead and cup of the Lozde. Thus haue you heard, how you shoulde come reuerently and decentlye to the Table of ỳ Lozd, hauing the knowledge out of his wozd, of the thing it self, & the fruites thereof, bzinging a true & constant faith, the roote & welspzing of all newnes of lyfe, aswel in pzaysing God, & louing our neighbour, as purging our own conscience from filthines. So that neither the ignozaunce of the thing shall cause vs to contempne it, noz vnfaithfulnes make vs voyde of fruite, noz sinne and iniquitie pzocure vs Gods plagues: but shal by faith, in knowledge and amendement of lyfe in fayth, be here so vnited to Chzist our head in his misteries, to our comfozt, that after wee shall haue full fruition of hym in deede, to our euerlasting ioy & eternall lyfe, to the whych hee bzing vs, that dyed foz vs, and redeemed vs, Iesus Chzist the righteous, to whom with the father and Epilog.

and the holy ghost, one true and eternal God, be al prayse, honour and dominion for euer. Amen.

¶An Homylee concernyng the commyng downe of the holy ghoste and the manyfolde giftes of the same.

¶For Whitsunday.

BEfore we come to the declaration of the great and manyfolde gyftes of the holye ghost, wherwith the church of God hath been euermore replenished: it shall first bee needeful, briefly to expound vnto you, wherof this feast of Pentecoste or whitsuntide had his first beginnyng. You shall therfore vnderstande, that the feast of Pentecoste was alwayes kept the fiftye day after Easter, a great & solempne feast among the Iewes, wherin they dyd celebrate the memoriall of their deliueraunce oute of Egypt, and also the memorial of the publishyng of the lawe, which was geeuen vnto thē in the mount Sinai, vpon that day. It was first ordeyned and commaunded to bee kept holy, not by anye mortall man, but by the mouth of the Lord himselfe, as we read in Leuit. 23. and Deaut. 16. The place appointed for the obseruation thereof, was Hierusalem, where was great recourse of people from all

all partes of the worlde, as may well appeare in the second Chapter of the Actes, wherein mention is made of Parthians, Medes, Elamites, inhabitours of Mesopotamia, inhabitours of Iewrie, Capadocia, Pontus, Asia, Phrigia, Pamphilia, and diuers other such places, whereby wee may also partly gather, what great and royall solemnitie was commonly vsed in that feast. Nowe as this was geuen in commaundemēt to the Iewes in the olde lawe, so did our sauiour Christe, as it were confirme the same in the tyme of the Gospell, ordeyning after a sort, a newe Pentecost for his Disciples, namely when he sent downe the holy ghost visibly in fourme of clouen tongues like fire, and gaue them power to speake in suche sort, that euery one might heare them, and also vnderstande them in his owne language. Which miracle, that it myght bee had in perpetuall remembraunce, the Church hath thought good, to solempnize and keepe holy this day, commonlye called Whitsunday. And here is to be noted, that as the lawe was geuen too the Iewes in the mount Sinai, the fiftie day after Easter: so was the preaching of the Gospell, through the mighty power of the holy ghost, geuen to ỳ Apostles in the mount Sion, the fiftie daye after Easter. And hereof this feast hath hys name to be called Pentecoste, euen of the number of the dayes. for (as saint Luke wryteth in the Actes of the Apostles) When fiftie dayes were come to an ende, the Disciples being altogether wyth one accorde in one place, the holy ghost came sodenly among them, and sat vpon eche of them, lyke as Actes, 1.

it

it had ben clouen tongues of fyre. Whiche thyng was vndoubtedly done, to teache the Apostles and all other men, that it is hee whych geeueth eloquence & vtteraunce in preaching the Gospel, that it is he which openeth the mouth to declare the mightye workes of God, that it is he whych engendreth a burnyng zeale towardes Goddes worde, and geueth all men a tongue, yea a fierye tongue, so that they may boldely and cherefullye professe ý trueth in the face of the whole worlde, as Esai was indued with this spirit. The Lord (saith Esai) gaue me a learned & a skilful tongue so that I might knowe to raise vp them that are fallen, with the worde. The prophete Dauyd cryeth to haue thys gift, saying: Open thou my lyppes, O Lorde, and my mouth shall shew forth thy prayse. For oure sauiour Chryste also in the Gospel saith to his Disciples: It is not you that speake, but the spirite of youre father whiche is within you. All which testimonies of holy scripture, do sufficiently declare, that the mysterye in the tongues, betokeneth the preachyng of the Gospell, and the open confession of the Christian faith, in all them that are possessed with the holy ghost. So that if any man be a dumbe Christian not professyng his faith openly, but clokyng and colouring him selfe for feare of daunger in tyme to come, he geueth men occasion, iustly and with good conscience to doubte, least hee haue not the grace of the holy ghost wythin hym, because hee is tonguetied, and doth not speake. Thus then haue ye heard the first institution of this feaste of Pentecoste or whitsuntyde, aswell in the olde

Esai.50.

Psal.50.

Math.10

law

lewe among the Jewes, as also in the tyme of the Gospell among the Christians.

Now let vs consider what the holye ghost is, and how consequently hee worketh hys miraculous workes towards mankind. The holy ghost is a spirituall and diuine substaunce, the thirde person in the deitie, distincte from the father and the sonne, and yet proceeding from them both. Which thing to be true, both the Creede of Athanasius beareth witnesse, and may be also easylye proued by most playne testimonies of Gods holy worde. When Christe was baptized of Johu in the riuer Jordan, we reade that the holye ghost came downe in fourme of a doue, and that the father thundred from heauen, saying: This is my deare and welbeloued sonne, in whom I am well pleased. Where note three dyuers and distinct persons, the father the sonne, and the holye ghost, whiche all notwithstanding are not three Gods, but one God. Likewise, when Christe did first institute and ordayne the sacrament of baptisme, he sent his disciples into the whole world, willing them to baptise all nations in the name of the father, the sonne, and the holy ghost. And in another place he saieth: I wyll praye vnto my father, and he shal geue you another comforter. Againe, when the comforter shal come whom I wil sende from my father. &c. These and suche other places of the newe testament, do so playnly and euidently confirme the distinction of the holy ghost, frō the other persons in the trinitie, that no man possibly can doubt therof, vnlesse he will blaspheme the euerlasting tructh of Gods

Mat. 3

Mat. 28

Iohn. 4

Iohn. 25

worde. As for his proper nature and substaunce, it is altogeather one with God the father, and God the sonne, that is to saye, spirituall, eternall, vncreated, incomprehensible, almyghtye, to bee shorte, he is euen God & Lorde euerlasting. Therfore he is called the spirite of the father, therfore he is saide to proceede from the father, and the sonne, and therfore he was equally ioyned with them in the commission that the apostles had to baptise all nations. But that this may appeare more sensibly to the eyes of all men, it shalbe requisite to come to the other parte, namely to the wonderfull and heauenlye workes of the holye ghost, whiche playnlye declare vnto the worlde his mightie and diuine power. First it is euident, that he did wonderfully gouerne & directe the heartes of the patriarkes and prophetes in olde time, illuminating theire myndes wyth the knowledge of the true Messias, & geuing them vtteraunce to prophesie of thinges that shoulde come to passe long tyme after. For as saynt Peter witnesseth, the prophesie came not in olde time by the will of man: But the holye men of God spake as they were moued inwardly by the holy ghost. And of Zacharie the high priest, it is sayde in the Gospell, that hee being full of the holy ghost, prophesied and praysed God. So did also Simeon, Anna, Marie, and diuers other, to the great wonder and admiration of all men. Moreouer, was not the holy ghost a myghtye worker in the conception and the natiuitie of Christe our sauiour? Saint Mathewe sayeth, that the blessed virgin was founde with chylde

ii. Pet. i

Luk. i.

Mat. i

of

of the holy ghost, before Joseph and she came together. And the angell Gabriell dyd expresselye tell her that it shoulde so come to passe, sayinge: The holy ghost shall come vppon thee, and the power of the most hygh shall ouershadowe thee. Luk.1. A marueylous matter that a woman shoulde conceaue and beare a chylde, without the knowledge of manne. But where the holy ghost worketh, there nothyng is vnpossible, as maye further also appeare by the inwarde regeneration and sanctification of mankynde. When Chryste sayde to Nicodemus, vnlesse a man hee borne a newe, of water and the spirite, he can not enter into the kyngdome of God: he was greatly amased in hys mynde, and began to reason wyth Chryste, demaundyng how a man myghte bee borne whiche was olde: Can he enter (saieth he) into his mothers woombe agayne, and so be born a newe: Iohn.3. Beholde a liuely patterne of a fleshelye and carnall man. He had litle or no intellygence of the holy ghost, and therefore he goeth bluntly to worke, and asketh howe thys thyng were possible to be true. Whereas otherwyse, yf hee had knowen the great power of the holy ghoste in this behalfe, that it is hee whiche inwardlye worketh the regeneration and newe byrthe of mankynde, he woulde neuer haue marueyled at Christes wordes, but woulde haue rather taken occasion therby, to prayse and glorifie God. For as there are three seuerall and sundrye persons in the deitie: So haue they three seuerall and sundrye offyces proper vnto eche of them. The father to create, the sonne to redeeme,

worde. As for his proper nature and substaunce, it is altogeather one with God the father, and God the sonne, that is to saye, spirituall, eternall, vncreated, incomprehensible, almyghtye, to bee short, he is euen God & Lorde euerlasting. Therfore he is called the spirite of the father, therfore he is saide to proceede from the father, and the sonne, and therfore he was equally ioyned with them in the commission that the apostles had to baptise all nations. But that this may appeare more sensibly to the eyes of all men, it shalbee requisite to come to the other parte, namely to the wonderfull and heauenlye workes of the holye ghost, whiche playnlye declare vnto the worlde his mightie and diuine power. First it is euydent, that he did wonderfully gouerne & direcie the heartes of the patriarkes and prophetes in olde time, illuminating theire myndes wyth the knowledge of the true Messias, & geuing them vtteraunce to prophesie of thinges that shoulde tome to passe long tyme after. For as saynt Peter witnesseth, the prophesie came not in olde time by the will of man: But the holye men of God spake as they were moued inwardly by the holy ghost. And of Zacharie the high priest, it is sayde in the Gospell, that hee being full of the holy ghost, prophesied and praysed God. So did also Simeon, Anna, Marie, and diuers other, to the great wonder and admiration of all men. Moreouer, was not the holy ghost a myghtye worker in the conception and the natiuitie of Christe our sauiour? Saint Mathewe sayeth, that the blessed virgin was founde with chylde

ii. Pet. i

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Mat. i

of

of the holy ghost, before Joseph and she came together. And the angell Gabriell dyd expressely tell her that it shoulde so come to passe, sayinge: The holy ghost shall come vppon thee, and the power of the most hygh shall ouershadowe thee. Luk.1. A marueylous matter that a woman shoulde conceaue and beare a chylde, without the knowledge of manne. But where the holy ghost worketh, there nothyng is vnpossible, as maye further also appeare by the inwarde regeneration and sanctification of mankynde. When Chryste sayde to Nicodemus, vnlesse a man hee borne a newe, of water and the spirite, he can not enter into the kyngdome of God: he was greatly amased in hys mynde, and began to reason wyth Chryste, demaundyng how a man myghte bee borne whiche was olde: Can he enter (saieth he) into his mothers wombe agayne, and so be born a newe: Beholde a liuely patterne of a fleshelye and carnall man. He had litle or no intellygence of the holy ghost, and therefore he goeth bluntly to worke, and asketh howe thys thyng were possible to be true. Whereas otherwyse, yf hee had knowen the great power of the holy ghoste in this behalfe, that it is hee whiche inwardlye worketh the regeneration and newe byrthe of mankynde, he woulde neuer haue marueyled at Christes wordes, but woulde haue rather taken occasion therby, to prayse and glorifie God. Iohn.3. For as there are three seuerall and sundrye persons in the deitie: So haue they three seuerall and sundrye offyces proper vnto eche of them. The father to create, the sonne to redeeme,

the holy ghost to sanctifie and regenerate, whereof the last, the more it is hidde from our vnderstandyng, the more it ought to moue all men to wonder at the secrete and myghtie worckyng of Gods holy spirite whiche is within vs. For it is the holy ghoste and no other thynge, that dooth quicken the mindes of men, stirring vp good and godly motions in their hearts, which are agreeable to the will and cõmaundement of God, such as otherwise of their owne croked and peruerse nature they shoulde neuer haue. That whiche is borne of the flesh (sayeth Christe) is flesh, and that whiche is borne of the spirite, is spiryte. As who should saye: Man of his owne nature, is fleshly and carnal, corrupt and naught, synnefull and disobedient to God, without any sparke of goodnes in him, without any vertuous or godly motion, only geuen to euell thoughtes and wycked deedes. As for the workes of the spirite, the fruites of faith, charitable and godly motions, if he haue any at all in him, they procede onelye of the holy ghost, who is the onelye worker of oure sanctification, & maketh vs new men in Christe Iesu. Dyd not Gods holy spirite miraculously worke in the childe Dauid, when of a poore shep heard, he became a princelike prophete? Did not Gods holy spirite miraculously worke in Matthewe, sitting at the recept of custome, when of a proude Publicane, hee became an humble and lowly Euangelist? And who can chose but maruayle to consider, that Peter should become of a simple fisher, a chiefe and mightie apostle? Paule of a cruell and bloody persecuter, a faythfull disciple

Iohn.5

i.Sa.17

Mat.9.

ciple of Christe, to teache the Gentiles. Suche is the power of the holy ghost, to regenerate men, and as it were to bryng them forthe a newe, so that they shalbe nothyng like the men that theye were before. Neyther doth hee thynke it sufficyent inwardly to woorke the spirituall and newe byrth of man, vnlesse he do also dwell and abyde in hym. Knowe ye not (saieth saint Paule) that ye are the temple of God, and that hys spyryte dwelleth in you? Knowe ye not that your bodies are the temples of the holy ghost, which is within you? Agayne he sayeth. You are not in the flesh, but in the spirite. For why? The spirite of God dwelleth in you. To this agreeth the doctrine of saint Jhon, wrytyng on this wise: The annointing which ye haue receaued (he meaneth the holy ghoste) dwelleth in you. And the doctrine of Peter sayeth the same, who hathe these wordes: The spirite of glory, and of God, resteth vpon you. O what comfort is thys to the hearte of a true Christian, to thinke that the holy ghost dwelleth within him. If God be with vs (as the Apostle saieth) who can bee againste vs? O but howe shall I knowe that the holy ghost is within me, some man perchaunce wyll say? For lothe as the tree is knowen by his fruite, so is also the holy ghost. The fruites of the holy ghost (accordyng to the mynde of saint Paule) are these: Loue, ioy, peace, long sufferyng, gentlenes, goodnes, faythfulnes, mekenesse, temperaunce &c. Contrarywise the deedes of the flesh are these: Adultrye, fornycation, vncleanes, wantonnes, Idolatrie, witchcraft, hatred, debate emulation,

i. Cor. iii

i. Cor. iii.

Rom. 8

i. Iohn. ii

i. Pet. iiii.

Rom. v

Gala. v

wrath, contention, sedition, heresie, enuie, murther, dronkennes, gluttonie, and such like.

Here is nowe that glasse wherein thou must beholde thy self, and discerne whether thou haue the holy ghost within thee, or the spirite of the flesh. If thou see that thy workes bee vertuous and good, cõsonant to the prescript rule of gods woorde, sauouring and tasting not of the flesh, but of the Spirite: then assure thy selfe, that thou arte endued with the holye Ghost. Otherwise in thinking well of thy selfe, thou doest nothyng els but deceaue thy selfe. The holy ghost doth alwayes declare him selfe by hys fruytfull and gracious giftes, namely by the word of wisdome, by the worde of knowledge, which is the vnderstanding of the scriptures, by fayth, in doyng of miracles, by healyng them that are diseased, by prophesie, whiche is the declaration of Gods misteries, by discerning of spirites, diuersities of tongues, interpretatiõ of tongues, and so foorth. All whiche giftes, as they proceede from one spirite, and are seuerallye geeuen to man, according to the measurable distribution of the holye ghost: Euen so do they bryng men, and not without good cause, into a wonderfull admiration of Gods diuine power. Who wyll not maruayle at that whyche is written in the Actes of the Apostles, to heare theire bolde confession before the councell at Jerusalem? And to consider that they went away wyth ioy and gladnesse, reioycing that they were counted worthy to suffer rebukes and checkes for the name and fayth of Christe Jesus? This was the myghtye worke of

1. Cor. 12.

Act. 5

the

the holy ghost, who because he geueth pacience and ioyfulnesse of heart in temptation and affliction, hath therefore worthyly obtayned thys name in holye scripture to bee called a comforter. Who wil not also maruaile to reade the learned and heauenly Sermons of Peter, and the Disciples, considering that they were neuer brought vp in schole of learning, but called euen from their nettes to supplye roomes of Apostles. This was likewise the mightie worke of the holy ghost, who because hee doth instruct ý heartes of the simple in the true knowledge of God and his holy worde, is moste iustlye tearmed by thys name & title, to be the spirite of trueth. Eusebius in his ecclesiasticall historie, telleth a straunge storie of a certaine learned and subtyle philosopher, who being an extreme aduersarie to Christ and his doctrine, coulde by no kinde of learning be conuerted to the fayth, but was able to withstande all the arguments that could be brought against him, with little or no labour. At length there started vp a poore simple man of small wit, and lesse knowledge, one that was reputed among the learned as an idiote: And hee on Gods name woulde needes take in hande to dispute with this proude philosopher. The Bishops and other learned men standyng by, were marueylously abashed at the matter, thinking that by his doinges they shoulde bee all confounded and put to open shame. Hee notwythstandyng goeth on, and beginnyng in the name of the Lorde Iesus, brought the philosopher to suche poynte in the ende, contrarye to all

Iohn.14

Lib.11 cap.3

mens expectation, that he coulde not choose but acknowledge the power of God in hys wordes, and to geue place to the trueth. Was not thys a miraculous woorke, that one seely soule of no learning, should do that whiche manye Byshops of great knowlege and vnderstanding were neuer able to bring to passe! So true is the saying of Bede: Where the holy ghost doth instruct and teache, there is no delay at all in learning. Much more myght here bee spoken of the manyfolde giftes and graces of the holy ghost, moste excellent and wonderfull in our eyes. But to make a long discourse through all, the shortnesse of time will not serue. And seeing ye haue heard ỳ chiefest, ye may easily conceaue and iudge of the rest. Nowe were it expedient to discusse this question: Whether all they which boast & bragge that they haue the holy ghost, do truely challẽge this vnto them selues, or no: Which doubt, because it is necessarie & profitable, shal (God willing) bee dissolued in the next parte of this Homelee. In the meane season, let vs (as we are most bound) geue hartie thankes to God the father, and hys sonne Jesus Christ, for sendyng down this comforter into the world, humbly beseeching hym, so to worke in our heartes by the power of this holy spirite, that wee being regenerate and newlye borne agayne in all goodnesse, righteousnes, sobrietie, & trueth, may in the ende be made partakers of euerlasting lyfe in his heauenly kingdome, through Jesus Christ our Lorde and sauiour.

Amen.

Hamo 9 sup. Lucã

¶ The

concerning the holy ghost, dissoluing
this doubt: whether all men rightly
challenge to them selues the
holy ghost or no.

OUR Sauiour Christe departyng out of the worlde vnto his father, promised hys disciples to sende downe another comforter that shoulde continue with them for euer, and direct thē into all trueth. Which thing to bee faithfully & truelye performed, the scriptures do sufficientlye beare witnesse. Neyther must wee thynke that thys comforter was either promysed, or els geeuen onelye to the Apostles, but also to the vniuersall Churche of Christe, dispearsed throughe the whole worlde. For vnlesse the holy ghost had ben alwayes present, gouerning and preseruing the Church from the beginning, it coulde neuer haue sustayned so manye and greate bruntes of affliction and persecution, with so little dammage and harme as it hath. And the wordes of Christe are moste playne in this behalfe, saying, that the spirite of trueth shoulde abyde wyth them for euer, that he woulde bee with them alwayes (he meaneth by grace, vertue and power) euen to the worlds ende. Also in the prayer that hee made to hys father a little before hys death, hee maketh intercession, not only for him selfe and his apostles, but indifferently for all them that should belieue in him through their wordes, that is to witt, for his

Ioh. 14.15

Iohn. 24
Mat. 22

Iohn. xvii

Rom. 8 his whole Church. Againe saint Paule sayeth: If anye man haue not the spirite of Christe, the
Ibidem same is not his. Also in ý wordes folowing. We haue receaued the spirit of adoption, wherby we crye Abba father. Hereby then it is euident and plaine to al men, that the holy ghost was geuen, not only to the apostles, but also to the whole bodie of Christes congregatiõ, although not in like fourme and maiestie as hee came downe at the feast of Penterost. But now herein standeth the controuersie: Whether al men do iustly arrogate to them selues ý holy ghost or no? The Bishops of Rome haue for a long tyme made a sore challenge thereunto, reasoning for them selues after this sort. The holy ghost (say thei) was promised to the Church, and neuer forsaketh the Churche But we are the chiefe heades, and the principall part of the Churche, therefore we haue the holy ghost for euer, & whatsoeuer thinges we decree, are vndoubted verities, and oracles of the holye ghost. That ye maye perceaue the weakenes of this argument, it is nedefull to teach you, first what the true Churche of Christe is, and then to conferre the Church of Rome therewith, to discerne howe well they agree together. The true Church is an vniuersall congregation, or felowship of Gods faythfull and elect people, buylt vpon the foundation of the apostles and prophets
Ephe. ii. Iesus Christe hym selfe being the heade corner stone. And it hath alwaies three notes or marks wherby it is knowen. Pure and sound doctrine, the sacraments ministred according to Christes holye institution, & the right vse of ecclesiastical

discipline. This description of the Churche is agreable both to the scriptures of God, and also to the doctrine of the auncyent fathers, so that none may iustly finde fault therewith. Now if ye will compare this with the Churche of Rome, not as it was at the beginning, but as it is presently, & hath ben for the space of nine hundreth yeres and odde: you shall well perceaue the state therof, to be so farre wide from the nature of the true Church, that nothing can be more. For neyther are they built vppon the foundation of the apostles & prophetes, retaynyng the sounde and pure doctrine of Christ Iesu, neyther yet do they order eyther the sacramentes, or els the ecclesiasticall keyes, in such sort as he did first institute & ordayne them: But haue so intermingled theire owne traditions & inuentions, by choppyng and chaunging, by addyng and plucking away, that now they may seeme to be conuerted into a new guise. Christe commended to his Church a sacrament of his body & blood: They haue chaunged it into a sacrifice for the quycke and the deade. Christ did minister to his apostles, & the apostles to other men, indifferently vnder both kyndes: They haue robbed ỳ lay people of the cup, saying that for them one kinde is sufficient. Chryste ordained no other element to bee vsed in baptisme, but only water, whereunto whẽ the word is ioyned, it is made (as S. Augustine saith) a ful & perfect sacrament: They being wiser in theire owne conceite then Christe, thynke it is not wel nor orderly done, vnlesse they vse cõiuratiõ, vnlesse thei halow ỳ water, vnlesse ther be oyle, salte, spyttle Augusti.

tapers,

tapers, and suche other dumbe ceremonies, seruing to no vse, cõtrary to the plaine rule of saynt
i. Cor. 14. Paule, who willeth all thinges to be done in the Church vnto edification. Christe ordeyned the aucthoritie of the keyes to excommunicate notorious sinners, and to absolue them whiche are truely penitent: They abuse this power at their owne pleasure, aswell in cursing the godly, with bell, booke, and candles, as also in absoluing the reprobate, whiche are knowen to be vnworthy of any Christian societie. Whereof he that lust to see examples, let him searche theire liues. To be short, looke what our sauiour Christe pronounced of ẏ Scribes and the Pharasees in the Gospel, the same may we boldly and wyth safe conscience, pronounce of ẏ Bishops of Rome, namely that they haue forsakẽ, and dayly do forsake the commaundements of God, to erect & set vp their owne constitutions. Which thing being true, as al they which haue any light of gods word must needes confesse, we may wel conclude according to the rule of Augustine: That the Byshops of Rome & their adherentes, are not ẏ true Church of Christe, muche lesse then to be taken as chiefe heads and rulers of the same. Whosoeuer (saith he) do dissent from the scriptures concerning the head, although they be found in all places wher the Church is appointed, yet are they not in the Churche. A playne place, concluding directly agaynst the Church of Rome: Where is now the holy ghost whiche they so stoutly doe clayme to them selues? where is now the spirite of truethe that wil not suffer them in any wise to erre? If it

Augusti. contra Petiliani Donatistę Epi. cap. 4

be

be possible to be there where the true Church is not, then is it at Rome: otherwyse it is but a bayne bragge, and nothyng els. Saint Paule (as ye haue heard before) sayeth: If anye man haue not the spirite of Christe, the same is not his. And by turnyng the wordes, it may bee as truely sayde: If anye man be not of Christe, the same hathe not his spirite. Nowe to discerne who are truely his, and who not, we haue thys rule geuen vs, that his sheepe do alwaies heare hys voyce. And saint Jhon sayeth: Hee that is of God, heareth Gods worde. Whereof it followeth, that the popes in not hearyng Christes voyce as they ought to do, but preferryng theire owne decrees before the expresse worde of God, do playnly argue to the worlde that they are not of Chryste, nor yet possessed with his spyrite. But here they will alleage for them selues, that there are diuers necessarie pointes, not expressed in holy scripture, whiche were left to the reuelation of the holy ghost. Who being geeuen to the Churche, accordyng to Chrystes promise, hath taught many thyngs from tyme to tyme, whiche the apostles coulde not then beare. To this we may easyly aunswere by the playne woordes of Christe, teachyng vs that the propre office of the holy ghoste is, not to institute and bring in newe ordynaunces, contrarye to hys doctrine before taught: but to expound & declare those thynges whiche he had before taught, so that they myght be well & truely vnderstode. When the holy ghost (saieth he) shall come, hee shall leade you into all trueth. What trueth doth he meane? Any other

Iohn. x.

Iohn. viii.

Iona. xvi.

Iohn. xv.

then

thē he him selfe had before expressed in his word? No. For he sayeth: Hee shall take of myne, and shewe it vnto you. Agayne, he shall bryng you in
Iohn. xv remembraunce of all thynges that I haue tolde you. It is not then the duetie and parte of anye Christian vnder pretence of the holy ghoste, to bryng in hys own dreames and phantasies into the Church: but he must diligently prouyde that his doctrine and decrees be agreable to Christes holy testament. Otherwyse in making the holy ghost the aucthour therof, he dooth blaspheme & beelye the holy ghost, to his owne condēpnatiō.

Nowe to leaue their doctrine, & come to other poyntes. What shall we thynke or iudge of the popes intollerable pride? The scripture sayeth, that God resisteth the proud, and sheweth grace to the humble. Also it pronounceth them blessed
Mat. 5. whiche are poore in spirite, promysyng that they which humble them selues shalbe exalted. And
Mat. 24 Christe our sauiour wylleth all his to learne of hym, because hee is humble and meeke. As for pride, saint Gregory sayth, it is the roote of all
Ecclesia. mischiefe. And saint Augustines iudgement is this, that it maketh men deuylls. Can anye man then which eyther hath or shall reade the Popes lyues, iustlye saye that they had the holy ghoste within them? First, as touching that they wyl be termed vniuersall byshoppes and heades of all christian Churches through the world, we haue
Lib. 3. Ep. 76, 78. the iudgement of Gregory expressely against thē who wrytyng to Maritius the Emperoure, condempneth Jhō byshop of Constantinople in that behalfe, calling him the prince of pryde, Luciffers

successour, and the forerunner of Antichrist. Saint Barnarde also agreeing thereunto, sayth what greater pryde can there be, then that one man should preferre his owne iudgement before the whole congregation, as though he only had the spirite of God? And Chrisostome pronounceth a terrible sentence against them, affirming playnely that whosoeuer seeketh to bee chiefe in earth, shall fynde confusion in heauen, and that he whiche stryueth for the supremacie, shall not bee reputed among the seruauntes of Christe. Agayne he saieth: To desire a good woork it is good, but to couet the chiefe degree of honour, it is mere vanitie. Do not these places sufficiently conuince their outragious pryde, in vsurpyng to them selues a superiorytie aboue all other, aswel Ministers and Bishops, as Kinges also and Emperours? But as the Lion is knowen by his clawes, so let vs lerne to knowe these men by their deedes. What shall we saye of hym that made the noble king Dandalus to be tyed by the necke with a chayne, and to lye flatt downe before his table, there to gnaw bones lyke a dogg? Shall we thinke that he had Gods holy spirite within him? and not rather the spirite of the deuyll? Such a tirant was pope Clement the sixte. What shall we saye of him that proudly and contemptuously trode Fredericke the Emperour vnder his feete, applying the vearse of the Psalme vnto him self: Thou shalt go vpon the Lion and the Adder, the young Lion & the Dragon thou shalt treade vnder thy foote? Shall we saye ỹ he had Gods holy spirite within him? & not rather the

Serm. 3. de resur. dom.

Dialogorum. lib. 3

Chrisost. sup. Mat.

Sabelli. Ennead. 9 Lib. 7.

Psal. 60.

the spirite of the deuill! Suche a tyraunt was pope Alexander the thirde. What shal wee say of him that armed and animated the sonne against the father, causing him to be taken, & to be cruelly famished to death, contrary to the lawe bothe of God and also of nature! Shal we say that hee had Gods holye spirite within hym! and not rather the spirite of the deuyll! Suche a tyraunt was pope Pascall the seconde. What shal we saye of him that came into his popedome like a fore, that raigned like a Lion, and dyed like a dogge! Shal we say that he had Gods holy spirit within him! and not rather the spirite of the deuyll! Suche a tyraunt was pope Boniface the eyght. What shall we say of him, that made Henrye the Emperour, wyth his wife and his young childe, to stande at the gates of the Citie in the rough winter, bare footed & bare legged, onely clothed in lincie wolsie, eating nothing from morynge to night, and that for the space of three dayes! Shal we say that he had gods holy spirite within him! and not rather the spirite of the deuyll. Such a tyraunt was pope Hildebrande, moste worthy to be called a fyrebrand, if we shal terme him as he hath best deserued. Many other examples might here be alleaged. As of pope Jone the harlot, that was deliuered of a childe in the high streate going solempnlye in procession. Of pope Iulius the seconde, that wilfullye cast saint Peters keyes into the ryuer Tiberis. Of pope Vrban the sixt, that caused fiue Cardinals to bee put in sackes and cruelly drowned. Of pope Sergius the thirde, that persecuted the dead body of

Formosus

formosius his predecessour, when it had ben buried eight yeres. Of pope Jhon the.xiiii. of that name, who hauing his enemy deliuered into his handes, caused him first to be stripped starke naked, his beard to be shauen, and to be hanged vp a whole day by the heare, then to be set vpon an Asse with his face backward towardes the taile to be caryed rounde about the citie in despite, to be miserablye beaten wyth roddes, last of all, to be thrust out of his countrey, and to be banished for euer. But to conclude and make an ende, yee shall briefly take this shorte lesson. Wheresoeuer ye finde the spirite of arrogancye and pryde, the spryte of enuye, hatred, contention, crueltie, murther, extortion, witchcraft, necromancye &c. Assure your selues that there is the spirite of the deuil, and not of God, albeit they pretende outwardly to the worlde neuer so muche holynesse. for as the Gospell teacheth vs, the spirite of Jesus is a good spirite, an holy spirite, a sweete spirite, a lowlye spirite, a mercyfull spryte, full of charitie and loue, ful of forgeuenes and pity, not rendryng euill for euyl, extremytie for extremytie: but ouercommyng euyll with good, and remitting all offence, euen from the hearte. Accordyng to which rule, if any man liue vprightly of him it may be safely pronounced, ꝑ he hath ꝑ holy ghost within hym. If not, thē it is a playne tokē he doth vsurpe ꝑ name of ꝑ holy ghost in vaine. Therfore (derely beloued) according to ꝑ good counsel of S. Jhō, beleue not euery spirit, but first try thē whether they be of god or no. Many shal come in my nāe (saieth Christ) & shal transfourm 1. Ihon. 4. Mat. 24.

them selues into angels of light, deceauing (if it be possible) the very elect. They shall come vnto you in sheepes clothyng, being inwardly cruell
Mat.vii. and rauenyng Wolues. They shal haue an outwarde shewe of great holynes and innocencie of lyfe, so that ye shall hardly, or not at all discerne them. But the rule that ye must folowe, is this,
Luk.6. to iudge them by their fruites. Which if they bee wicked and naught, then is it vnpossible that the tree of whō they proceede should be good. Such were all the popes and prelates of Rome for the most part, as doth well appeare in the storye of theire lyues, and therefore they are worthyly accompted among the number of false prophetes, and false Christes, whiche deceaued the world a long whyle. The Lorde of heauen and earth defende vs from their tirannie and pryde, that they neuer enter into hys vineyarde againe, to the disturbaunce of his seely poore flocke: but that they may bee vtterly cōfounded and put to flight in all partes of the worlde. And hee of his great mercy so worke in al mens heartes, by the mightie power of the holy ghost, that the comfortable Gospell of his sonne Christe may be truely preached truelye receaued, and truely folowed in all places, to the beating downe of sinne, death, the pope, the deuill, & al the kingdome of Antechrist, that the scattered and dispersed sheepe, beyng at length gathered into one folde, wee maye in the ende rest altogether in the bosome of Abraham, Isaac, and Jacob, there to be partakers of eternall and euerlastynge lyfe, through the merites and death of Jesus Christe our sauiour. Amen.

¶ In

An Homylee for the dayes of Rogation Weeke.

That all good thyngs commeth from God.

I Am purposed this daye (good deuout Christian people) to declare vnto you the moste deserued prayse and commendation of almyghty God, not onely in consideration of the maruaylous creation of this worlde, or for the conseruation & gouernance therof, where in his great power & wisedom might excellently appeare, to moue vs to honour & dread him: but most specially in consideration of his liberal and large goodnes, which he dayly bestoweth on vs his reasonable creaturs, for whose sake he made this whole vniuersall worlde, wyth all the commodities and goods therein. Whiche hys singuler goodnes well & diligently remembred on our part, should moue vs (as duetie is) agayne with hearty affection to loue him, and with word and deede to prayse him, and serue hym all the dayes of our lyfe. And to this matter, beyng so worthy to entreate of, & so profitable for you to heare I trust I shal not nede with much circumstance of wordes to stirre you to geue your attendance to here what shalbe said. Only I would wish your affection inflamed in secrete wyse within youre selfe, to rayse vp some motion of thankesgeuyng

to the goodnesse of almightie God, in euery such poynt as shalbe opened by my declaration particulerly vnto you. For els what shall it auayle vs to heare and knowe the great goodnes of God towarde vs, to knowe that whatsoeuer is good proceedeth from him, as from the principal fountaine and the onelye aucthour, or to knowe that whatsoeuer is sent frō him must needes be good and holsome: if the hearyng of such matter moueth vs no further but to knowe it only? What auayled it the wise men of the worlde to haue a knowledge of the power & diuinitie of God, by the secrete inspiration of hym: where they dyd not honour & glorifie him in theire knowledges as God? What praise was it to them, by the consideration of the creation of the world, to behold his goodnesse: & yet were not thankfull to hym againe for his creatures? What other thing deserued this blindnes and forgetfulnes of them at Gods hands, but vtter forsakyng of him? and so forsaken of God, they could not but fall into extreme ignorannce & errour. And althoughe they muche esteemed them selues in their wittes and knowledge, and gloried in their wisdom: yet vanished they away blindly, in their thoughtes became fooles, & perished in theire folly. There can be none other ende of suche as draweth nygh to God by knowledge, and yet depart from hym in vnthankfulnes, but vtter destruction. Thys experience sawe Dauid in hys dayes. For in hys Psalme he saith: Behold, they which withdraw them selues from thee, shall perishe, for thou hast destroyed them all that are strayed from thee.

Psal. 72.

This

This experience was preaued to be true, of that holy prophet Jeremie: O Lord (saieth he) what soeuer they be that forsake thee shalbe confounded, they that depart from thee, shalbe written in the earth and soone forgotten. It profiteth not (good people) to here the goodnes of God declared vnto vs, if our heartes be not inflamed therby to honour & thanke him. It profited not the Jewes whiche were Gods elect people, to here much of God, seyng that he was not receaued in their hearts by faythe, nor thanked for his benefites bestowed vpon them, their vnthankfulnesse was the cause of their destructiõ. Let vs eschew the maner of these before rehearsed, and follow rather the example of that holye Apostle saynt Paule, whiche when in a depe meditation hee did beholde the maruelous proceedynges of almightie God, and considered his infinite goodnes in the ordering of his creatures, he brast out into this conclusion: Surely sayeth hee of hym, by hym, and in him, be al thinges. And this once pronounced, he stacke not still at this poynt, but forthwith therupon ioyned to these wordes: To him be glory & prayse for euer Amen. Vppon the ground of which woordes of saint Paule (good audience) I purpose to builde my exhortation of this day vnto you. Wherein I shall do my endeuour, first to proue vnto you that al good things commeth downe vnto vs from aboue from the father of light. Secondly, that Jesus Christ hys sonne, and oure sauiour is the meane by whom we receaue hys lyberal goodnes. Thirdely, that in the power and vertue of the holy ghost, we be

Iere, 17.

Rom, 11.

made meete and able to receaue his giftes & gra ces. Which things distinctly & aduisedly consid-ered in our mindes, must needes cõpell vs in most low reuerence, after our bounden duitie, alwaies to render him thankes againe, in some testifica-tion of our good hearts, for his desertes vnto vs. And that the intreating of this matter in hande may be to the glorie of almightie God, let vs in one fayth and charitie, call vppon the father of mercy, from whome commeth euery good gyfte, and euery perfect gyfte, by the mediation of hys welbeloued sonne our sauiour, that we may bee assisted wyth the presence of his holy spirite, and holsomelye on both our partes, to demeane our selues in speaking and hearing, to the saluation of our soules. In the beginning of my speakyng vnto you (good Christian people) suppose not that I do take vpon me, to declare vnto you the excellent power, or the incomparable wysdome of almightie God, as though I would haue you beleue that it might bee expressed vnto you by wordes. Nay, it may not bee thought that that thing may bee comprehended by mans wordes, that is incomprehensible. And too muche arro gancie it were for dust and ashes, to thinke that he could worthyly declare his maker. It passeth farre the darke vnderstanding of wysdome of a mortall man, to speake sufficiently of that diuine maiestie whiche the angels can not vnderstand. We shall therfore lay apart to speake of that pro-founde and vnsearcheable nature of almyghtie God, rather acknowleging our weakenes, then rashely to attempt that is aboue all mans capa-

citie

citie to compasse. It shall better suffyse vs in lowe humilitie, to reuerence and dread hys maiestie, whiche we cannot compryse, then by ouermuch curious serchyng, to be ouercharged wyth the glory. We shall rather turne our whole contemplation, to aunswere a whyle hys goodnes towardes vs, wherin we shalbe much more profitably occupyed, and more may we bee bolde to searche. To consider this great power hee is of, can but make vs dread and feare. To cõsider his high wisedom, might vtterly discõfort oure frailtie, to haue any thing adoo with him. But in consideration of his inestimable goodnesse, we take good heart again to trust wel vnto him. By his goodnes we be assured to take hi for our refuge, our hope and comfort, our mercyfull father, in all the course of oure lyues. Hys power and wisedome compelleth vs to take hym for God omnipotent, inuisible, hauyng rule in heauen and earth, hauyng all thynges in hys subiection, and wyll haue none in counsell wyth him, nor any to aske the reason of hys doyng. For hee may doo what liketh him, and none can resist him. For he worketh all thinges in his secrete iudgement to his owne pleasure, yea euen the wicked to damp nation, sayeth Solomon. By the reason of thys nature, hee is called in scripture, consumyng fyre, hee is called a terrible and fearefull God. Of thys behalfe therefore, we maye haue no familiaritie, no accesse vnto hym, but hys goodnesse agayne tempereth the rygour of hys hygh power, and maketh vs bolde, and putteth vs in hope that he wyll bee conuersaunt wyth vs, and

Daniel. 11

Prou. 16.
Heb. 11.

and easie vnto vs. It is his goodnes that mo-
Prou.8. ueth him to say in scripture: It is my delight to be with the childzen of men. It is hys goodnes that moueth him to call vs vnto him, to offer vs his frendship & presence. It is his goodnes that paciently suffereth our straying from hym, and suffreth vs long to winne vs to repentaunce. It is of his goodnes that we be created reasonable creatures, where els hee might haue made vs bruite beastes. It was hys mercye to haue vs borne among the number of christian people, & therebye in a muche more nighnes to saluation, where we might haue ben borne (if his goodnes had not ben) among the paynims, cleane voyde from God, and the hope of euerlasting life. And what other thing doth hys louyng and gentle voyce spoken in his worde, where hee calleth vs to his presence & frendship, but declare his goodnes, onelye without regarde of our worthynes! And what other thyng doth stirre him to call vs to him, when we be strayed frō him, to suffer vs paciently, to win vs to repentaunce: but onelye his singuler goodnes, no whit of our deseruing! Let them all come together that bee nowe glorified in heauen, and let vs heare what aunswere they wil make in these poyntes afore rehearsed, whether theyr first creation was in Gods goodnes, or of them selues. Forsooth Dauid woulde make aunswere for them all and say: Knowe ye for suretie, euen the Lorde is God, he hath made vs, and not we our selues. If they were asked againe, who should be thanked for their regenera tion! for theire iustification! and for their salua-

tion!

tion? whether their desertes? or Gods goodnes only? Although in this point, euerye one confesse sufficiently the trueth of this matter in his owne person: yet let Dauid aunswere by the mouth of them all at this time, who cannot choose but say: Not to vs, O Lorde, not to vs, but to thy name geue all the thanke, for thy louyng mercy, and for thy truethes sake. If wee shoulde aske againe, from whence came their glorious workes and deedes, whiche they wrought in their liues, wherwith God was so highly pleased and worshipped by them? Let some other wytnesse bee brought in, to testifie thys matter, that in the mouth of two or three may the trueth be knowē. Verily that holy prophete Esai beareth record, and sayeth: O Lorde, it is thou of thy goodnes that hast wrought all our workes in vs, not we our selues. And to vphold the trueth of this matter, against all iusticiaries and hypocrites, which rob almightie God of his honour, and ascribe it to them selues: Saint Paule bryngeth in hys beliefe. We be not (sayeth hee) sufficient of our selues, as of our selues, once to thinke any thing: but all our ablenes is of gods goodnes. For he it is in whome we haue all our being, our liuing & mouing. If ye wyll knowe furthermore, where they had their giftes and sacrifices, whiche they offred cōtinually in their liues to almightie god, they cannot but agree wyth Dauid, where hee saieth: Of thy liberal hand, O Lord, we haue receaued that we gaue vnto the. If this holy company therefore confesseth so constantly, that all ỹ goodes and graces wherwith they were indued

Esai. 26.

1. Cor. 3.

Act. 17.

Para. 29.

in

in soule, came of the goodnes of God only: what more can be sayde to proue that all that is good, commeth from almightie God? It is meete to thynke that all spiritual goodnes commeth from God aboue onely? and that other good thyngs, eyther of nature or of fortune (as we call them) commeth of any other cause. Doth God of hys goodnes adourne the soule, with all the powers thereof, as it is: and commeth the gyftes of the body, wherwith it is indued from any other? If he doth the more, can not he do the lesse? To iustifie a sinner, to newe create hym from a wycked person to a righteous man, is a greater act (sayeth S. Augustine) then to make such a new heauen and earth as is alredy made. We must nedes agree, that whatsoeuer good thyng is in vs, of grace, of nature, of fortune, is of god only, as the only aucthour and worker. And yet it is not to be thought, that God hath created al this whole vniuersal worlde as it is, and thus once made, hath geuen it vp to be ruled and vsed after oure owne wittes & deuise, & so taken no more charge therfore. As we see the shipwright, after he hath brought his ship to a perfect end, then deliuereth he it to ỳ mariners, & taketh no more cure therof. Nay god hath not so created the worlde, that he is careiesse of it: but he styll preserueth it by his goodnes, hee styll stayeth it in his creation. For els without his special goodnesse, it coulde not stande long in his condicion. And therefore saint Paule saieth, that he preserueth all thinges, and beareth them vp still in his word, lest they should fall without him to their nothing againe, where-

Hebr.1.
Hebr.3.

of

of they were made. If his speciall goodnes were not euery where present, euery creature shoulde be out of order, and no creature shoulde haue his propertie wherein hee was firste created. Hee is therfore inuisible euery where, and in euery creature, and fulfilleth both heauen and earth with his presence. In the fire to geue heate, in the water to geue moisture, in the earth to geue fruite, in ẏ heart to geue his strength, yea in our breade and drinke he is to geue vs nourishement, where without him the bread and drinke cannot geeue sustinaunce, nor the hearbe health, as ẏ wise man plainelye confesseth it, saying: It is not the increase of fruites that feedeth men, but it is thy worde (O Lorde) whiche preserueth them that trust in thee. And Moyses agreeth to the same when he saieth: Mans life resteth not in breade only, but in euery worde which procedeth out of Gods mouth. It is neither the hearbe nor the plaster, that geueth health of themselues, but thy word, O Lorde (saieth the wiseman) which healeth all thinges. It is not therefore the power of the creatures which worketh their effectes, but the goodnes of God which worketh in them. In his worde truely doth all thinges consist: by that same word that heauen and earth were made, by the same are they vpholden, maintained, & kept in order (saieth saint Peter) & shalbe till almighty God shall withdrawe his power from them, and speake their dissolution. If it were not thus that the goodnes of God were effectually in his creatures to rule them, howe coulde it bee that the maine sea, so raging and labouring to ouer-

Sapi.16

Deut.8.

Sapi.17.

1.Pet.3

flowe

flowe the earth, could be kept within his bondes and banks as it is? That holy man Job euidently spyed the goodnes of God in thys poynte, and confessed, that if he had not a speciall goodnes to the preseruation of the earth, it coulde not but shortly be ouerflowed of the sea. Howe coulde it be that the elements so diuers and contrarye as they be among them selues, should yet agree and abyde together in a concorde, without destruction one of another to serue oure vse, if it came not only of Gods goodnes so to temper them? Howe could the fire not burne and consume al thynges if it were left loose to go whyther it would, and not stayed in his sphere by the goodnes of God, measurably to heate these inferiour creatures to their ryppyng? Consider the huge substaunce of the earth, so heauye and great as it is: Howe coulde it so stande stablye in the place as it doth, if Gods goodnes reserued it not so for vs to trauayle on? It is thou O Lorde (sayeth Dauyd) Psal.103 whiche hast founded the earthe in his stabilitie, and duryng thy worde, it shall neuer reele or fal downe. Consider the great strong beastes and fishes, farre passyng the strengthe of man, howe fierce soeuer they be and strong, yet by the goodnesse of God they preuayle not agaynste vs, but are vnder our subiection, and serue our vse. Of whom came the inuention thus to subdue them, and make them fit for our commodities? Was it by mans brayne? Nay rather this inuẽtion came by the goodnes of God, which inspired mans vnderstandyng to haue his purpose of euerye creature. Iob.33. Who was it (saieth Job) that put will and

wisedome

wisdom in mans head, but god only of his goodnes: And as the same saieth againe, I perceaue that euery man hath a mynde: but it is the inspiration of the almyghtie that geeueth vnderstanding. It could not be veryly (good Christiã people) that man of his owne wit vnholpen, shoulde inuent so many and diuers deuises in all craftes & sciences, except the goodnes of almightie God had ben present with men, and had stirred their wittes and studies of purpose, to knowe the natures and disposition of al his creatures, to serue vs sufficiently in our needes & necessities. Yea, not only to serue our necessities, but to serue our pleasures and delight, more then necessitie requireth. So liberall is Gods goodnes to vs, to prouoke vs to thanke hym, if any heartes we haue. The wise man in his contemplation by him self, coulde not but graunt this thing to bee true that I reason vnto you. In his handes (saieth he) be we, and our wordes, and al our wisedom, and al our sciences and workes of knowledge. For it is he that gaue me the true instruction of his creatures, both to know the disposition of the world and the vertues of the elementes, the beginning and ende of times, the change and diuersities of them, the course of ẏ yeare, the order of ẏ starres, the natures of beastes, and the powers of them, the power of the windes, and thoughts of men, the differences of plants, the vertue of rootes, and what soeuer is hid and secrete in nature, I learned it. The artificer of all these taught mee this wisdome. And further he sayeth: Who can searche out the thinges that be in heauen? for it Sapi. 7. Sapi. 9.

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Sapi,9. is heard for vs to searche suche thinges as be on earth, and in dayly sight afore vs. For our wits and thoughtes (saieth he) be imperfect, and our pollicies vncertaine. No man can therfore search out the meanyng in these thynges, excepte thou geuest wisedom, & sendest thy spirit from aboue. If the wise man thus confesseth al these things to be of god, why should not we acknowledge it: and by the knowledge of it, to consider our duty to Godwarde, to geue hym thanks for his goodnes: I perceaue that I am farre heare ouercharged, with the plentye and coppie of matter, that myght be brought in for the proofe of thys cause. If I should enter, to shew howe the goodnes of almightie god appeared euery where in the creatures of the world, how maruailous they bee in their creation, howe beautifyed in theire order, how necessary they be to our vse, al w̄ one voyce muste nedes graunt their aucthour to bee none other but almighty God, his goodnes must they nedes extoll & magnifie euerye where, to whom be al honour & glory for euermore.

¶ The second parte of the Homylee. *for Rogation weeke.*

IN ỳ former part of this Homylee (good Chrystyan people) I haue declared to your contemplation, the gret goodnes of almightie God, in the creation of this world, with all ỳ furniture therof,

therof, for the vse and comfort of man, whereby we might the rather be moued to acknowledge our duetie againe to his maiestie. And I trust it hath wrought not onelye credit in you, but also it hathe moued you to render your thankes secretly in your heartes to almightie God for his louing kindnes. But yet paraduenture some wil say, that they can agree to this, that all that is good pertaynyng to the soule, or whatsoeuer is created with vs in body, should come from God, as from the aucthour of all goodnes, and from none other. But of suche thinges as be without them both, I meane such good things which we call goods of fortune, as ryches, aucthoritie, promotion, and honour: Some men may thynke, that they should come of our industrie & diligẽce, of our labour and trauayle, rather then supernaturally. Nowe then consider good people, if anye aucthour there bee of suche thinges concurraunt with mans labour & indeuour, were it meete to ascribe them to anye other then to God? as the painim philosophers and poets did erre, whyche toke Fortune and made her a goddesse to be honoured for such thinges? God forbid (good Christian people) that this imagination shoulde earnestly be receaued of vs that bee worshippers of the true God, whose workes & proceedinges be expressed manifestly in his worde. These be the opinions & sayinges of Infidels, not of true christians. For they in deede (as Job maketh mention) beleue & say, that God hath his residence & restyng place in the cloudes, & consider nothyng of our matters. Epicures they be, that imagine Iob. 22.

that

that hee walketh aboute the coastes of the heauens, and haue no respect to these inferiour thinges, but that all these thynges shoulde proceede eyther by chaunce or at aduenture, or els by dysposition of fortune, and God to haue no stroke in
Psal.14. them. What other thyng is thys to say, then as the foole supposeth in his heart, there is no God: Whom wee shall none otherwise reproue, then wyth gods own words by the mouth of Dauid.
Psal.99. Heare my people (saieth hee) for I am thy God, thy very God. All the beastes of the wood are myne. Sheepe and Oxen that wandreth in the mountaynes. I haue the knowledge of all the foules of the ayre, the beautye of the field is my handy worke, myne is the whole circuite of the world, & all the plenty that is in it. And agayne
Iere.23. by the prophete Hieremie: Thinkest thou that I am a God of the place nye me (saieth the Lorde) and not a God farre of: Can a man hide himselfe in so secret a corner, that I shall not see him: Do not I fulfyll and replenishe both heauen & earth, sayeth the Lorde: whiche of these two should be most beleued: Fortune, whom they paynt to bee blynde of both eyes, euer vnstable & vnconstant in her wheele, in whose handes they saye these thyngs be: Or God, in whose hande and power these things be in deede, who for his trueth and constance was yet neuer reproued: For his sight loketh thorowe heauen and earth, and seeth all thyngs presently with his eies. Nothyng is to dark or hidden from his knowledge, not the priuie thoughtes of mennes mindes. Trueth it is, that of God is all ryches, all power, all aucthori-

tie,

tie, all healthy, wealth, & prosperitie, of the which we shoulde haue no part without his liberal distribution, and excepte it came from hym aboue. Dauid firste testifieth of riches and possessions: If thou geuest, good lucke they shall gather, and if thou openest thy hande, they shalbe ful of goodnes: but if thou turnest thy face, they shall bee troubled. And Solomon saith: It is the blessyng of the Lord that maketh riche men. To this agreeth that holy woman Anne, where she saith in her song: It is the Lord that maketh ỳ poore and maketh the riche, it is hee that promoteth & pulleth downe, hee can rayse a needye man from his miserie & from the dounghyll, he can lyfte vp a poore personage, to sit with princes, and haue the seate of glorie: for all the coastes of the earth be his. Nowe if any man wyl aske: what shal it auayle vs to knowe that euery good gyft, as of nature and fortune (so called) and euery perfecte gyft, as of grace, concernyng the soule, to bee of God, and that it is his gift onelye? Forsothe for many causes is it conuenient for vs to knowe it. For so shall we know (if we confesse the trueth) who ought iustly to be thanked for them. Oure pride shalbe thereby abated, perceauyng naught to come of our selues but sinne and vice: yf anye goodnes be in vs, to referre al laude & prayse for the same to almyghtie God. It shal make vs not to auaunce our selues before our neighboure, to despise him for that he hath fewer gyftes, seeing God geeueth his giftes where hee wyll. It shall make vs by the consideration of our giftes, not to extoll our selues before our neyghbours. It

Pſal. ciiii.

Prou. x

i. Reg. ii.

Ierem. ix.

shal make ỳ wise man not to glorie in his wysedome, nor the strong man in his strength, nor the rich to glorie in his riches: but in the liuing god which is aucthour of all these. Lest if we shoulde do so, we might be rebuked with the wordes of saynt Paule: What hast thou that thou hast not receaued? and if thou hast receaued it, why glorriest in thy selfe as though thou haddest not receaued it? To confesse that al good thinges commeth from almightie God, is a greate poynt of wisdome my frendes. For so cõfessing, we know whyther to resort for to haue them yf we want, as saint James bid vs, saying: If any man wanteth the gift of wisedome, let him aske it of God that geues it, & it shalbe geuen him. As the wise man in the want of such a lyke gift, made his recourse to god for it, as he testifieth in his booke. After I knew (saith he) that otherwise I coulde not be chast, except God graunted it: (And this was as he there writeth, hye wisedome to know whose gyfte it was) I made haste to the Lorde, & earnestly besought hym, euen from the rootes of my heart, to haue it. I woulde to God (my frendes) that in our wantes and necessities, wee would go to God, as saint James biddeth, & as the wise man teacheth vs that he did. I woulde we beleued stedfastly that God only geues thẽ: If we did, we would not seeke our want and necessitie of the deuyll and his ministers so oft as we do, as daily experience declareth it. For if we stand in necessitie of corporall health, whither go the cõmon people, but to charmes, witchcraftes, and other delusions of the deuyll? If we knewe

i. Cor. ix

Iacob. 1

Sap. 10

that

that God were the autour of this gift, we would onely vse his meanes appointed, & bide his leasure, til he thought it good for vs to haue it geeuen. If the marchaunt and worldlye occupyer knew that God is the geuer of riches, he would content him self with so much as by iust meanes approued of God he could get to his lyuyng, and woulde bee no rycher then trueth woulde suffer hym, he woulde neuer procure his gayne & aske hys gooddes at the deuels hand. God forbid ye will say, that any man shoulde take his riches of the deuyll. Verylye so manye as increase them selues by vsurye, by extortion, by periurye, by stealth, by deceytes and crafte, they haue their gooddes of the deuylles gyfte. And al they that geeue them selues to such meanes, and haue renounced the true meanes that god hath appoynted, haue forsaken him, and are become worshippers of the deuyll, to haue theire lukers and aduauntages. They bee suche as kneele downe to the deuyll at his bydding, and worship him. For hee promyseth them for so doyng that he wyll geue them the worlde, and the gooddes therin. They can not otherwyse better serue the deuyl, then to do hys pleasure and commaundement. And hys motyon and wyll it is, to haue vs forsake the trueth, and betake vs to falshood, to lyes and periuries. They therfore which beleueth perfectly in their heart that God is to bee honoured, and requested for the gyft of all thynges necessarye, woulde vse no other meanes to relieue their necessities but trueth and verytye, and woulde serue God to haue competencye

of all thinges necessarie. The man in his neede would not relieue his want by stealth. The woman would not relieue her necessitie and pouertie by geuing her bodye to other in adulterie for gayne. If God be the aucthour in deede of lyfe, health, riches, and welfare, let vs make our recourse to hym, as the aucthour, and we shal haue it, saith saint James. Yea it is hye wisedome by the wise man therfore to knowe whose gift it is. For many other skilles it is wisedome to knowe and beleue that all goods and graces be of God, as the aucthour. Whiche thing well considered, must needes make vs think that we shall make accompt for that which God geueth vs to occupie, and therefore shall make vs to bee more diligent well to spende them to gods glorie, and to the profite of our neighbour, that we may make a good accompt at the last, & be prayed for good stewardes, that wee may heare these wordes of our iudge: Well done good seruaunt & faithfull thou hast ben faithfull in little, I will make thee ruler ouer much, go in into thy maisters ioy. Besides, to beleue certainly god to be the aucthour of al the gyftes that we haue, shal make vs to be in silence & pacience when they be taken againe from vs. For as god of his mercy doth graunt vs them to vse: So otherwhyles he doth iustlye take them againe from vs, to proue our pacience to exercise our fayth, and by the meanes of the taking away of a few, to bestow the more warely those that remayne, to teache vs to vse them the more to his glory, after he geueth them to vs agayne. Many there bee that wyth mouth can

Mat. 24

say

say that they beleue that God is the aucthour of euery good gift that they haue: but in the tyme of temptation they go backe from this belieke. They say it in worde, but deny it in deede. Consider me the vsage of the worlde, & see whether it be not true. Beholde the riche man that is indued with substaunce, if by anye aduersitie hys goods bee taken from hym, howe fumeth and fretteth he: howe murmureth he and dispaireth: Ye that hath the gift of good reputation, yf his name bee any thyng touched by the detractour, how vnquiet is hee: howe busie to reuenge hys despite: If a man hath the gyft of wisdome, and fortune to bee taken of some euyll wyller for a foole, & is so reported: howe much doth it greeue hym to be so esteemed: Thynke ye that these beleue constantly that God is the auctour of these giftes? If they beliue it veryly, why should they not paciently suffer God to take away his giftes againe, whiche he gaue them freely, and lent for a time: But ye will say, I could be content to resigne to God such giftes, yf he toke them againe from me: But nowe are they taken from me by euyll chaunces and false shrewes, by naughtye wretches, how should I take this thing pacientlye: To this may be aunswered, that almightye God is of his nature inuisible, & commeth to no man visiblye after the maner of man, to take away his gyftes that he lent. But in thys poynt whatsoeuer God doth, he bryngeth yt about by his instruments ordeined thereto. He hath good angels, he hath euill angels, hee hath good men, and he hath euyll men, he hath hayle and rayne,

he hath wynde and thunder, he hath heate and colde. Innumerable instrumentes hath he, and messengers, by whom agayne hee asketh suche gyftes as he committeth to our trust, as the wise man confesseth. The creature must needes waite to serue his maker, to bee fierce agaynste vniust men to their punishment. For as the same auctour saieth: He armeth the creature, to reuenge his enemies. And otherwhiles to the probatyon of our fayth, styrreth hee vp suche stormes. And therfore by what meane and instrument soeuer God takes from vs his gyftes, we must paciently take gods iudgement in worth, and acknowledge him to be the taker & geuer, as Job sayth:

Sap. xvi.

Iob. i

The Lorde gaue, and the Lorde toke, when yet his enemies draue his cattell away, & when the deuyll slewe his chyldren, and afflicted his body with a greuous sicknes. Suche mekenesse was in that holy kyng and prophete Dauid, when he was reuyled of Semei in the presence of all hys hoast, he toke it paciently, & reuyled not againe. But as confessyng god to be the aucthour of his innocency & good name, and offeryng it to bee at his pleasure: Let hym alone (sayeth he to one of his knightes that woulde haue reuenged suche dispite) for God hath commaunded hym to curse Dauid, and peraduenture God intendeth therby to render mee some good turne for thys curse of him to day. And thoughe ỹ minister otherwyles doth euill in hys acte, proceedyng of malyce, yet forasmuch as God turneth his euil act to a profe of our pacience, wee shoulde rather submit oure selfe in pacience, then to haue indignation at

ii. Reg. 16.

gods rod, which peraduenture whē he hath cor-rected vs to our nurture, hee will cast it into the fire as it deserueth. Let vs in lyke maner truelye acknowledge all our giftes and prerogatiues, to be so gods gifts, that we shalbe ready to resigne them vp at his will and pleasure agayn. Let vs throughout our whole lyues confesse all good thinges to come of God, of what name and na-ture soeuer they be, not of these corruptible thin-ges only, wherof I haue nowe laste spoken, but much more of all spirituall graces behouable for our soule, wythout whose goodnes no man is called to fayth, or stayed therein, as I shall here-after in the next part of this Homyly declare to you. In the meane season forget not what hath alredy ben spoken to you, forget not to be confor-mable in your iudgementes to the trueth of this doctrine, and forget not to practise the same in the whole state of your lyfe, whereby ye shall ob-teine ỹ blessing promised by our sauiour Christe: Blessed be they which heare the word of God, & fulfilleth it in life. Whiche blessing hee graunt to vs all, who raigneth ouer all, one God in trini-tie, the father, the sonne, and the holye ghost, to whom be all honour and glory for euer. Amen.

¶ *The third part of the Homilee* for Rogation weeke.

I Promised to you to declare that all spirituall giftes & graces commeth specially from God. Let vs consider the trueth of thys matter, and

and heare what is testified firste of the gyfte of fayth, the first entrie into the christian lyfe, wyth out the which no man can please God. First S. Paul confesseth it playnely to be Gods gyft, saying: Fayth is the gyft of God. And againe saint Peter saith: It is of gods power that ye be kept through fayth to saluation. It is of the goodnes of god that we faulter not in our hope vnto him. It is verily Gods worke in vs, the charity wher with we loue our brethren. If after our fall we repent, it is by hym that wee repent, whiche reacheth foorth his mercifull hande to rayse vs vp. If anye wyll we haue to rise, it is he that preuenteth our wyl, & disposeth vs therto. If after contrition wee feele our conscyence at peace wyth God, through remission of our sinne, & so bee reconciled agayne to his fauour, & hope to bee his childzen & inheritours of euerlastyng lyfe: who worketh these great miracles in vs, our worthinesse, our deseruynges & endeuours, our wittes, and vertue? Nay verily. Saint Paule wyll not suffer fleshe and clay to presume to such arrogancie, & therfore saith: All is of God, whyche hath reconciled vs to hym selfe by Jesus Chryste. For God was in Christ when he reconcyled ỳ world vnto him selfe. Godde the father of all mercye wrought this hygh benefite vnto vs, not by his owne person: but by a meane, by no lesse meane then his onely beloued sonne, whom hee spared not from any payne & trauayle that might do vs good. For vpon him he put our sinnes, vpon him he made our raunsome, hym he made the meane betwixt vs & hym selfe, whose mediation was so

Ephe. ii.

i. Pet. i

acceptable

acceptable to God the father, throughe hys pro-
founde & perfect obedience, that he toke hys acte
for a full satisfaction of all our disobedience and
rebellion, whose righteousnes hee toke to way a-
gaynste our sinnes, whose redemption he would
haue stande agaynst oure damnation. In thys
poynt, what haue we to muse within oure selues
good freendes? I thynk no lesse then that which
saint Paule sayde, in the remembraunce of thys Rom. vii
wonderfull goodnes of God. Thankes be to al-
mightie God, through Christe Jesus our Lord:
for it is he for whose sake we receaued this high
gift of grace. For as by hym (beyng the euerlas- Ephe. i
tyme wisedome) he wrought al the worlde and
that is contayned therein: So by hym onely and
wholly woulde hee haue all thynges restored a-
gayne in heauen and in earth. By this oure hea-
uenly mediatour therefore, do wee knowe the fa
uour and mercy of God the father, by him know
we his will and pleasure towardes vs, for he is Heb. i.
the brightnesse of his fathers glory, and a verye
cleare image and paterne of hys substaunce. Mat. 3.
Is hee whom the father in heauen delyghteth to
haue for his welbeloued sonne, whom he aucto-
rised to be our teacher, whom hee charged vs to
heare, saying: heare hym. It is he by whom the Ephe. i
father of heauen doth blesse vs with all spiritual
and heauenly gyftes, for whose sake and fauour Iohn. i.
(writeth saint Jhon) we haue receaued grace &
fauour. To this our sauiour & mediatoure hath
God the father geuen the power of heauen and
earth, and the whole iurisdiction and auctority
to distribut his goods and gyftes commytted to
hym,

hym. For so wryteth the apostle: To euery one of
Ephe. iiii. vs is grace geuen, according to the measure of
Christes geuing. And thereupon to execute hys
auctoritie committed, after that he had brought
sinne and the deuyll to captiuitie, to bee no more
hurtfull to his members, hee ascended vp to hys
father againe, & from thence sent liberall gyftes
to his welbeloued seruaunts, and hath styll the
power to the worldes ende to distribute his fa-
thers giftes continuallye in his Churche, to the
establishment and comfort thereof. And by hym
hath almightie god decreed to dissolue ỳ world,
to call all before him, to iudge both the quicke &
the dead, and finally by hym shall he condempne
the wicked to eternall fire in hell, and geue the
good eternall lyfe, and set them assuredly in pre-
sence with him in heauen for euermore. Thus
ye see how all is of god, by his sonne Christe our
Lord and sauiour. Remember I say once againe
your duitie of thankes, let thē be neuer to want,
styll ioyne your selfe to continue in thankes ge-
uyng, ye can offer to God no better sacrifice. For
he saieth hym selfe: It is the sacrifice of prayse
and thankes that shal honour mee. Which thing
was well perceaued of that holye prophete Da-
uid, when he so earnestly spake to him self thus:
Psal. i. O my soule blesse thou the Lorde, and all that is
within me blesse his holy name. I say once again
Psal. ciii. O my soule blesse thou the Lorde, & neuer forget
his manifolde rewardes. God geeue vs grace
(good people) to know these things, & to fele thē
in our heartes. This knowledge and feeling is
not in our selfe, by our selfe it is not possible to

come

come by it, & great pitie it were that we shoulde lose so profitable knowledge. Let vs therefore mekely call vpon that bountifull spirite the holye ghost, whiche proceedeth from our father of mercy, & from our mediatour Christe, that he would assist vs, & inspire vs with his presence, that in him we may be able to heare the goodnes of god declared vnto vs to our saluation. For without hys liuely & secrete inspiration can wee not once so much as speake the name of our mediatour, as saint Paul plainely testifieth: No man can once name our Lorde Iesus Christe, but in the holy ghost. Much lesse shoulde we be able to beleue & knowe these great misteries that bee opened to vs by Chryst. Saynt Paule sayeth, that no man can knowe what is of God, but the spirit of god. As for vs (saith he) we haue receaued not the spirite of the world, but the spirite which is of god, for this purpose: that in that holy spiryte wee myght knowe the thynges that bee geuen vs by Christe. The wise man saith, that in the power & vertue of the holy ghost, resteth al wisedome, & al habilitie to knowe God, & to please him. For he writeth thus: We know that it is not in mans power to guide his goings. No man can knowe thy pleasure except thou geuest wisedome, & sendest thy holy spirite frō aboue. Send him down therefore (praieth he to God) from thy holy heauens, and frō the trone of thy maiestye, that hee may be with me and labour with mee, that so I may knowe what is acceptable before thee. Let vs with so good heart pray, as he did, & we shal not faile but to haue his assistance. For he is sone

i. Cor. xii.

i. Cor. 2.

Sap. ix

seene

seene of them that loue him, hee wyll bee founde of them that seeke him: For very liberal & gentle is the spirite of wisedom. In his power shal wee haue sufficient abilitie to knowe our duetye to God, in hym shal we be comforted and couraged to walke in our duitie, in him shal wee be meete vessels to receaue the grace of almightie god: for it is he that purgeth and purifieth the mynde by his secrete working. And he only is present euery where by his inuisible power, and conteyneth all thinges in his dominion. He lyghtneth the heart to conceaue worthy thoughtes to almightie God, he sitteth in the tongue of man to stirre him to speake his honour; no language is hyd from him, for he hath the knowledge of al speach he onelye ministreth spirituall strength to the powers of our soul & body. To hold the way which God had prepared for vs, to walke rightlye in our iourney, we must acknowledge that it is in the power of his spirite which helpeth our infirmitie. That we may boldly come in prayer, and call vpon almightie God as our father, it is by this holy spirite, whiche maketh intercession for vs with continuall sighes. If any gift we haue wherwith we may worke to the glory of God & profite of our neighbour, all is wrought by hys owne & selfe same spirite, whiche maketh his distributions peculierly to euerye man as hee wyl. If any wisdome we haue, it is not of our selues, we cannot glorie therein as begun of our selues, but we ought to glory in God from whō it came to vs, as the prophet Jeremie wryteth: Let him that reioyceth, reioyce in thys, that hee vnderstandeth

i. Cor. xii.

Gala. 4
Rom. viii.

i. Cor. xii.

Ierem. ix.

standeth & knoweth me, for I am the lord which sheweth mercy, iudgement, and ryghteousnes in the earth, for in these thinges I delyte sayth the Lorde. This wisedome cannot be attayned, but by the direction of the spirite of God, & therefore it is called spiritual wisdome. And no where can we more certeinly searche for the knowledge of this wyl of God (by the which we must direct al our workes & deedes) but in the holy scriptures, for they be they that testifie of hym, saieth our sauiour Christe. It may be called knowledge and learning that is otherwhere gotten out of the worde: but the wiseman plainlye testifieth, that they all be but vaine which haue not in them the wisdome of God. We see to what vanitie ỳ olde philosophers came, which were destitute of thys science, gotten & searched for in his word. We see what vanitie the schole doctrine is mixed with, for that in this word they sought not the wyll of God, but rather the will of reason, the trade of custome, the path of the fathers, the practise of the Churche. Let vs therfore read & reuolue the holy scripture both day & nyght: for blessed is he that hath his whole meditatiõ therin. It is that that geueth light to our feete to walke by. It is that whiche geueth wisedome to the simple and ignoraunt. In it may we fynde eternal lyfe. In the holy scriptures find we Christ, in Christ find we God: for he it is that is the expresse image of the father. He that seeth Christ, seeth the father. And contrarywise, as saint Hierome saieth. the ignorance of scripture, is the ignorance of Christ. Not to know Christ, is to be in darkneße, in the

Iohn.5.
Sap.13
Psal.i.
Psal. cxix.
Psal.xix.
Iohn.v
Heb.i.
Iohn.14
Hierom.

middes

middes of our worldly and carnal lyght of reaſō
Collo.ii & philoſophie. To be without Chriſte, is to be in
foolishnes: For he is the onely wiſedome of the
father, in whom it pleaſed hym that all fulneſſe
& perfection ſhould dwel. With whō whoſoeuer
is indued in heart by faith, & rooted faſt in chari-
tie, hath layde a ſure foundation to buylde on,
whereby he may be able to comprehende with al
Ephe. iii ſaintes what is the breadth, length, & deapth, &
to know the loue of Chriſt. This vniuerſall and
abſolute knowledge, is that wiſedome which S
Paul wiſheth theſe Epheſians to haue, as vnder
heauen the greateſt treaſure that can bee obtey-
ned. For of this wiſedome the wiſe man writeth
Sap. vii thus of his experience. All good thinges came to
me together wyth her, and innumerable ryches
through her handes. And addeth moreouer in
that ſame place: She is the mother of all theſe
things. For ſhe is an infinite treaſure vnto men,
which who ſo vſe, become partakers of the loue
of God. I might with many wordes moue ſome
of this audience to ſearche for this wiſedome, to
ſequeſter their reaſon, to follow gods commaun
dement, to caſt frō thē ẏ wittes of their braynes,
to fauour this wiſedome, to renounce the wyſe-
dome & pollicye of this fonde world, to taſte and
ſauour that wherunto the fauour & will of God
hath called them, and willeth vs finally to enioy
by his fauour, if we would geue eare: But I wil
haſte to the thirde parte of my text, wherin is ex-
preſſed further in ſapience, how God geueth hys
electe an vnderſtandyng of the motions of the
heauens, of the alterations and circumſtaunces

of

of time. Which as it foloweth in woordes moze plentifull in the text which I haue last cited vnto you: So it must needes folow in them that be indued with this spiritual wisdome. For as they can searche where to fynde this wisedome, and know of whō to aske it: So know they agayne that in time it is founde, & can therefoze attemper themselues to the occasion of the time, to suffer no tyme to passe away, wherin they maye labour foz this wisedome. And to increase therein, they knowe how God of his infinite mercye and lenitie geueth all men here tyme and place of repentance. And they see how the wicked (as Job writeth) abuse the same to their pzide, & therfoze do the godly take the better holde of the time, to redeeme it out of such vse as it is spoyled in by ỹ wicked. They which haue this wisedom of God can gather by the diligent and earnest studie of the wozldlinges of this pzesent lyfe, howe they wayte their times, and apply themselues to euery occasion of time to get riches, to encrease their landes & patrimonie. They see the time passe away, and therfoze take holde on it, in such wise, that otherwhyles they will with losse of theire slepe & ease, with suffryng many paynes, catche the offer of their time, knowing that that which is once past can not be retourned agayne, repentaunce may folowe, but remedie is none. Why shoulde not they then that be spirituallye wise in their generation, waite their time to increase as fast in their state, to win & gayne euerlastinglye? They reason what a bzuite fozgetfulnes it were in man indued wyth reason, to bee ignozaunt Iob. 24

of

of theire times and tides, when they see the turtle doue, the stoorke, and the swallow to wayte
Iere. 8. their times as Jeremie saith: The stoorke in the ayre knoweth her appoynted tymes, the turtle, the crane, and the swallowe obserue the tyme of
Ephe. ii. their commyng: but my people knoweth not the iudgement of the Loorde. Saint Paule willeth vs to redeme the tyme, because the dayes are euill. It is not the councel of saynt Paule onely, but of all other that euer gaue preceptes of wisedome. There is no precept more seriously geuen and commaunded, then to knowe the time. Yea christian men for that they heare how greuously God complayneth, and threatneth in the scryptures them whiche will not knowe the tyme of his visitations, are learned thereby, the rather earnestly to applye them selues thereunto. After
Luk. xix. our sauiour Christ had prophesied with weeping teares of the destruction of Hierusalem, at the laste he putteth the cause: For that thou hast not knowen the tyme of thy visitation. O England, ponder the tyme of Gods mercyfull visitatyon, which is shewed thee from day to day, & yet wilt not regarde it, neyther wylt thou with his punishment be dryuen to thy duetie, nor with hys benefites be prouoked to thankes. If thou knewest what may fal vpon thee for thine vnthankfulnesse, thou wouldest prouyde for thy peace Brethren, howesoeuer the worlde in generaltie is forgetfull of God, let vs particulerly attend to our time, & win the time with diligence, & applie our selues to that light & grace that is offred vs, let vs, if gods fauour and iudgements which he

 worketh

worketh in our tyme, can not stirre vs to call home to our selfe to do that belong to our saluation: At the least way, let the malice of the deuil, the naughtines of the world which we see exercised in these perilous and last times, wherin we see our dayes so daungerously set, prouoke vs to watche diligently to our vocation, to walke and go forwarde therein. Let the miserye, and short transitorie ioyes, spyed in the casualtye of oure dayes, moue vs, while we haue thē in our hāds, and seriously stirre vs to be wise, and to expende the gracious good wil of god to vsward, which all the day long stretched out his hands (as the prophete sayth) vnto vs, for the moste parte hys mercifull handes, sometyme hys heauie handes, that we beyng learned thereby, may escape the daunger that must nedes fall on the vniust, who leade their daies in felicitie & pleasure, wythout the knowyng of Gods will towardes them, but sodenly they go downe into hel. Let vs be found watchers, founde in the peace of the Lorde, that at the last day we may be founde without spot, & blameles. Yea let vs endeuour our selues (good Christian people) diligently to kepe the presence of his holy spirite. Let vs renounce all vncleanesse, for he is the spirit of puritie. Let vs auoide all hypocrisie, for thys holye spirite will flee from that which is faigned. Cast we of al malyce & all euyll wyll, for this spirite wyll neuer enter into an euyll wyllyng soule. Let vs cast away all the whole lumpe of sinne that standeth about vs, for he wyll neuer dwel in that body that is subdued to sinne. Wee can not bee seene thankfull to al-

Esai. 65.

Iob. 22.

Sapi. 1.

Hebr. 12.

mightie God, and worke suche despite to the spi-
Heb.10. rite of grace, by whom we be sanctified. If we do our endeuour, wee shall not neede to feare, wee shalbee able to ouercome all our enemies that fyght against vs. Onely let vs apply our selfe to accept that grace that is offred vs. Of almyghty God we haue comfort by his goodnes, of our sauiour Christes mediation we may bee sure. And this holy spirite will suggest vnto vs that shalbe holsome, and confirme vs in all thinges. Therefore it cannot be but true that saint Paule affirmeth: Of him, by him, and in him, be all thynges, and in him (after this transitorie life wel passed) shal we haue all thinges. For saint Paule sayth:
1.Cor. 15. When the sonne of God shall subdue all thynges vnto him, then shall God be all in all. If ye wyll knowe howe God shalbee all in all, verely after this sence maye ye vnderstand it: In this world ye see that we be fayne to borow many thynges to our necessitie, of manye creatures there is no one thyng that suffiseth all our necessities. If we be an hungred we lust for breade. If we be a thirst, we seeke to be refreshed wyth ale or wyne. If we be colde, we seeke for cloth. If we be sicke we seeke to the physition. If wee be in heauines, we seeke for comfort of our frendes, or of companie, so that there is no one creature by it selfe that can content al our wantes & desires. But in the worlde to come, in that euerlasting felicitie, we shall no more begge and seeke our particuler comforts and commodities of diuers creatures: but we shal possesse all that we can aske & desire, in God. And God shalbee to vs all thinges. Yee

shalbe

ſhalbe to vs bothe father and mother, he ſhalbee
breade and drynke, cloth, phiſitions comfort, he
ſhalbe all thynges to vs, and that of much more
bleſſed faſſion and more ſufficient contentation,
then euer theſe creatures weare vnto vs, wyth
much more declaration then euer mans reaſon
is able to conceaue. The eie of man is not able to 1. Cor. 2.
behold, nor his eare can heare, nor it can be com-
paſſed in the hearte of man, what ioye it is that
God hath prepared for them that loue him.

Let vs all conclude then with one voyce wyth
the wordes of ſaint Paul: To hym which is able Ephe. 3.
to do aboundauntly beyonde oure deſires and
thoughtes, accordyng to the power worckyng in
vs, be glorie and prayſe in his Church, by Chryſt
Jeſus for euer, world without ende. Amen.

An exhortation

to be ſpoken to ſuch pariſſhes where *they vſe their perambulation in Ro-* gation weeke for the ouerſight of the boundes and limits of their towne.

ALthough wee bee now aſſembled
together (good Chriſtian people)
moſte pryncipallye to laude and
thanke almyghty GOD for hys
greate benefytes, by beholding the

fieldes repleniſhed with all maner fruyte to the mainteynaunce of our corporall neceſſities, for our foode and ſuſtenaunce, and partelye alſo to make our humble ſuytes in prayers to hys Fatherly prouydence to conſerue the ſame fruites, in ſending vs ſeaſonable weather, whereby we may gather in the ſayde fruites, to that ende for which his fatherly goodnes hath prouided thē: Yet haue we occaſion ſecondaryly geeuen vs in our walkes on theſe dayes, to conſider the olde auncient boundes and limittes belongyng to our owne Towneſhip, and to other our neyghbours bordering about vs, to the intent that we ſhoulde be content with our owne, and not contentiouſlye ſtryue for others, to the breache of charitie, by anye incrochyng one vppon another or clayming one of the other, further then that in auncient ryght and cuſtom our forefathers haue peaceably laide out vnto vs for our commoditie and comfort. Surely a great ouerſight it were in vs, whiche be Chriſtian men in one profeſſion of fayth, dayly looking for that heauenly inheritaunce whiche is bought for euery one of vs by the bloodſheddyng of our ſauiour Jeſus Chriſt, to ſtriue and fall to variaunce for the earthlye boundes of our townes, to the diſquiet of our lyfe betwyxt our ſelues, to the waſtyng of our goodes, by vayne expences and coſtes in ỹ law. Wee ought to remember, that our habitation is but tranſitorie and ſhorte in thys mortall lyfe. The more ſhame it were to fall out into immortall hatred among our ſelues, for ſo brittle poſſeſſions, & ſo to looſe our eternall inheritaunce

in

in heauen. It may stande well with charitie, for a Christian man quietly to mayntayne his ryght and iust title. And it is the parte of euerye good townes man, to preserue as muche as lyeth in hym, the liberties, franchises, boundes, and lymittes of his towne and countrey. But yet so to striue for our very ryghtes and dueties with the breache of loue and charitie, which is the onelye liuerye of a Christian man, or with the hurte of godly peace and quiet, by the which we bee knit together in one generall felowshyp of Christes familie, in one common housholde of God, that is vtterly forbydden. That doth God abhorre & detest, whiche prouoketh almighty gods wrath otherwhile to depriue vs quite of our commodyties and liberties, because wee do so abuse them for matters of strife, dyscorde, and discentyon. Saint Paule blamed the Corinthians for suche contentions suyng among them selues, to the slaunder of theire profession, before the enemies of Christs religiō, saying thus vnto them: Now there is vtterly a faulte among you, because yee goe to lawe one with another. Why rather suffer ye not wrong? Why rather suffer yee not harme? If saynt Paule blameth the Chrystyan men, wherof some of them for their owne ryght, went conterciously so to lawe, commendyng thereby the profession of patience in a Christian man: If Christe our sauiour woulde haue vs rather to suffer wrong, and to turne our left cheeke to hym which hath smitten the righte, to suffer one wrong after another, rather then by breache of charitie to defende our owne: In what state 1. Cor. 9. Mat. v.

be they before God, who do the wrong? What curses do they fall into, which by false wytnesse, defraude either their neighbour or townesship of his due right and iust possession? which will not let to take an othe by the holy name of God, the aucthour of al trueth, to set oute a falshood and a wrong? Know yee not (saith saint Paule) that the vnrighteous shal not inherite the kyngdome of God? What shall we then winne to encrease a litle the boundes and possessyons of the earth, and loose the possession of the inheritaunce euerlastyng? Let vs therfore take such heede in maintaynyng of our boundes and possessions, that we commit not wrong by encrochyng vppon other. Let vs beware of sodayne verdite in thyngs of doubt. Let vs well aduise our selues to aduouch that certainely, wherof either wee haue no good knowledge or remembraunce, or to clayme that wee haue no iust title to. Thou shalt not (commaundeth almyghtye God in his lawe) remoue thy neighbours marke, whiche they of olde time haue set in thine inheritaunce. Thou shalt not (saith Solomon) remoue the auncient boundes which thy fathers haue layd. And lest we should esteeme it to bee but a lyght offence so to do, we shall vnderstande, that it is rekened among the curses of God pronounced vpon sinners. Accursed be he (sayth almighty God by Moyses) who remoueth hys neighboures doles and markes, and all the people shall saye, aunsweryng Amen therto, as ratyfiyng that curse vppon whom yt doth lyght. They do much prouoke the wrath of God vppon them selues, whych vse to grynd vp the

1. Cor. 6.

Deut. 19

Prou. 22

Deut. 27

the doles and markes, whiche of auncient tyme weare layde for diuision of meeres and balkes in the fieldes, to bring the owners to theire right. They do wickedly, whiche do turne vp the auncient terries of the fieldes, that olde men before times wyth great paynes dyd treade out, whereby the lordes recordes (which bee the tenauntes euidences) bee peruerted and translated, sometyme to the dysherityng of the right owner, to the oppression of the poore fatherlesse, or the poore wyddowe. These couetous menne knowe not what inconueniences they bee auchthours of. Sometyme by such craft and deceipt, be commytted great discordes and riottes in the challenge of their landes, yea sometymes murders and bloudshed, whereof thou arte gyltye whosoeuer thou bee, that geeuest the occasion therof. This couetous practisyng therfore wyth thy neyghbours landes and goods, is hatefull to almyghtie God. Let no man subtilly compasse or defraude his neyghbour (biddeth saint Paul) in any maner of cause. For God (sayth hee) is a reuenger of al such. God is the God of al equitie and righteousnesse, and therfore forbyddeth all such decept and subtiltie in hys lawe, by these wordes. Ye shall not do vniustly in iudgement, in lyne, in wayght, or measure. You shall haue iust balances, true wayghtes, and true measures. False ballaunce (sayth Solomon) are an abomination vnto the Lorde. Remember what saint Paule sayeth, God is the reuenger of all wrong and iustice, as we see by daily experience, howe euer it thriueth vngraciously whiche is

1. Thess. 4

Deut. 19

Pro. 11. 20

gotten by falshod and craft. Wee be taught by experience, howe almightie God neuer suffereth the thirde heyre to enioy his fathers wrong possions, yea, many a tyme they are taken from him selfe, in hys owne lyfe tyme. God is not bounde to defende suche possessions as bee gotten by the deuyll and hys councell. God wyll defende all suche mens goodes and possessions, whyche by hym are obteyned and possessed, and will defend them against the violent oppressour. So wytnesseth Solomon. The Lorde will destroye the house of the proude man: But he will stablishe the borders of the widowe. No doubt of it (saith Dauid) better is a little truelye gotten to the righteous man, then the innumerable ryches of the wrongfull man. Let vs flee therefore (good people) all wrong practises, in getting, maintaining, and defending our possessions, landes, and liuelodes, our boundes and lyberties, remembryng that suche possessions bee all vnder Gods reuengeaunce. But what do we speake of house and lande? Nay it is sayde in scripture, that God in hys yre doth roote vp whole kyngdomes for wronges and oppressions, and doth translate kyngdomes from one nation to another, for vnryghteous dealyng, for wronges and riches gotten by deceipt. This is the practise of the holye one (sayth Daniell) to the intent that lyuyng men may knowe, that the most hye hath power on the kyngedomes of men, and geeueth them to whomsoeuer hee wyll. Furthermore, what is the cause of penurie and scarcenesse, of dearth and famine? any other thing but a token

Prou.25.

Psal.36.

Daniel.4.

of

of Gods yre, reuengyng our wronges and iniuries one doone to another! Ye haue sowen muche (obrayded God by hys prophete Aggei) and yet bring in litle, ye eate, but ye be not satisfied, ye drink, but ye bee not fylled, ye cloth your selues, but ye be not warme, and he that earneth his wages, putteth it in a bottomlesse purse, ye looke for much encrease, but lo it came to lyttle, & when ye brought it home (into your barnes) I did blowe it away, saith the Lord. O consider therfore the yre of God against gleaners, gatherers, and incrochers vppon other mens landes and possessions. It is lamentable to see in some places, how greedie men vse to plowe and grate vppon theire neighbours lande that lyeth next them, how couetous men nowe a dayes plowe vp so nyghe the common balkes and walkes, which good men before tyme, made the greater and broder, partly for the commodious walke of hys neyghbour, partely for the better shacke in haruest tyme, to the more comfort of hys poore neyghbours cattell. It is a shame to behold the insatiablenes of some couetous persones in their doynges: that where their auncetours lefte of their lande a brode and sufficient beere balke, to carie the corps to the Christian sepulture, howe men pynche at such beere balkes, which by long vse and custome ought to bee inuiolably kept for that purpose. And nowe they eyther quite ere them vp, and turne the dead bodye to bee borne farther about in the hye streates, or els if they leaue anye such meere, it is to strayte for two to walke on. These straunge incrochements (good Agges. 1

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neyghbours) should be loked vpon. These should be considered in these daies of our perambulatyons. And afterwarde, the parties admonished, & charitably reformed, who be the doers of suche priuate gaynyng, to the slaunder of the townesshyp, and to the hinderaunce of the poore. Houre hye waies should be considered in your walkes, to vnderstande where to bestowe youre dayes worckes, according to the good statuts prouided for ỳ same. It is a good dede of mercy, to amend the daungerous and noysome wayes, whereby thy poore neyghbour sitting on his seely weake beast foundereth not in the deepe thereof, and so the market the worse serued, for discouraging of poore vittailers to resorte thyther for the same cause. If now therfore ye wil haue your prayers heard before almightie God, for the increase of your corne and cattel, and for the defence therof, from vnseasonable mistes and blasts, from hayle and other such tempestes, loue equitie and rygh-teousnes, ensue mercie and charitie, which God most requireth at our handes. Which almyghtye god respected chiefly, in making his ciuile lawes for his people the Israelytes, in chargyng the owners not to gather vp theire corne to nye at harnest season, nor the Grapes and Oliues in gatheryng tyme, but to leaue behind some eares of corne for the poore gleaners. By this he ment to induce them to pittie the poore, to relieue the needy, to shewe mercy and kindenes. It can not be lost, whyche for his sake is dystributed to the poore. For he which ministreth seede to ỳ sower, and bread to the hungrye, which sendeth down

Leu.19
Deut.24.

1.Cor.9.

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the early and latter rayne vpon your fieldes, so to fyll vp the barnes with corne and the wyne presses with wine and oyle, he I say, who recompenseth all kynde of benefites in the resurrection of the iust, he wyll assuredly recompente all mercifull deedes shewed to the needy, howsoeuer vnable the poore is, vpon whom it is bestowed. Ioel. 8. O (sayth Solomon) let not mercie and trueth forsake thee. Bynd them about thy necke (saith he) and write them on the table of thy heart, so shalt thou finde fauour at Gods hand. Thus honour thou the Lorde with thy riches, and wyth the first fruites of thyne encrease: So shall thye barnes bee fylled wyth aboundaunce, and thy presses shall brust wyth newe wyne. Nay, God hath promised to open the windows of heauen, vppon the liberall righteous man, that hee shall want nothing. Hee wyll represse the deuouring Caterpiller, which shoulde deuour your fruites. Hee wyll geue you peace and quiet to gather in your prouision, that ye may sit euery man vnder his owne vine quietly, without feare of the forraine enemies to inuade you. Hee will geue you not onelye foode to feede on, but stomackes and good appetites to take comfort of youre fruites, whereby in all thynges ye may haue sufficiency. Finally he wyll blesse you with all maner aboundaunce in this transitorie lyfe, and endue you with all maner benediction in the nexte worlde, in the kyngdome of heauen, through the merits of our Lorde and sauioure, to whom wyth the father and the holy ghost, bee all honour euerlastyngly. Amen. Prou. 3 1. Mach. 4

¶An

An Homylee of

the state of Matrimonie.

THe worde of almightye God doth testifie & declare, whence the original begynning of matrimonie commeth, and whye it is ordeyned. It is instituted of God, to the intent that man and woman shoulde liue lawfully in a perpetual frendly fellowship, to bring forth fruite, and to auoid fornication. By which meanes, a good cõsciẽce might be preserued on both parties, in brideling the corrupt inclinations of the flesh, within the limits of honestie. For God hath straightly forbidden all whoredomme and vncleanes, & hath from time to time, taken greuous punishments of this inordinate lust, as al stories and ages hath declared. Furthermore, it is also ordeined, that the church of God & his kyngdom, myght by this kynde of life, be conserued and enlarged, not onely in that God geueth children by his blessyng, but also in that they bee brought vp by the parentes godly, in the knowledge of Gods worde, that this the knoweledge of God and true relygion, might bee deliuered by succession from one to another, that finally many might enioye that euerlastyng immortalitye. Wherefore, forasmuch as Matrimonie serueth aswel to auoide sinne & offence, as to encrease the kingdõ of god: You, as al other whiche enter that state, must acknowledge this

benefite

benefite of God, with pure & thankfull mindes, for that hee hath so ruled your heartes, that ye folowe not the example of the wycked worlde, who set theire delyght in fylthynesse of synne, where both of you stand in the feare of God, and abhorre all fylthynesse. For that is surelye the singuler gyft of God, where the common example of the worlde declareth howe the deuill hath theire heartes bounde and entangled in dyuers snares, so that they in their wiueless state runne into open abhominations, without any grudge of theire conscience. Whiche sort of men that lyueth so desperately and fylthyly, what dampnation taryeth for them, saint Paule describeth it to thē, saying: Neither whoremongers, neither adulterers shall inherite the kyngdome of God. 1.Cor.5. This horrible iudgement of God ye be escaped through his mercye, yf so bee that ye lyue inseperately, accordyng to Gods ordinaunce. But yet I woulde not haue you careless wythout watchyng. For the deuyll wyll assaye to attempt all thinges to enterrupt and hynder your heartes and godly purpose, yf ye wyll geue him any entrye. For he will eyther labour to breake this godly knot once begun betwixt you, or els at ẏ least hee will labour to encumber it w̄ diuers griefes and displeasures.

And this is his principall craft, to worke dissention of heartes of the one from the other: That whereas nowe there is pleasaunt and sweete loue betwyxt you, hee wyll in the steede thereof, bryng in moste bitter and vnpleasaunt discorde. And surelye that same aduersarye of

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ours, doth as it were from aboue, assault mans nature and condition. For this folly is euer from our tender age, growen vppe with vs, to haue a desire to rule, to thynke hyghly by oure selfe, so that none thynketh it mete to geeue place to another. That wicked vyce of stubborne will & selfe loue, is more meete to breake and to disseuer the loue of heart, then to preserue concorde. Wherefore maried persons must apply their myndes in moste earnest wyse to concorde, and must craue continually of God, the helpe of his holy spiryte, so to rule their heartes, and to knit their myndes together, that they be not disseuered by any diuision of discorde. This necessitie of prayer, must be ofte in the occupying and vsyng of maryed persons, that ofte tymes the one shoulde pray for the other, lest hate and debate do arise betwixt them And because fewe do consider this thyng, but more fewe do perfourme it (I say to pray dilygently) wee see howe wonderfull the deuyll deludeth and scorneth this state, howe fewe matrimonies there be without chidings, brawlyngs, tauntynges, repentynges, bytter cursynges, and fyghtynges. Which thynges whosoeuer do committe, they do not consider that it is the instigation of the ghostly enemye, who taketh greate delight therein: For els they woulde with all earnest endeuour, striue agaynste these mischyefes, not onely with praier, but also wyth all possyble diligence. Yea they woulde not geue place to the prouocatiõ of wrath, which stirreth them either to such rowgh & sharpe wordes or stripes, which is surely compassed by the deuyll, whose temptation,

tion, yf it be folowed, muſt nedes begin & weaue the web of all miſeries and ſorowes. For this is moſte certainlye true, that of ſuche beginninges muſt needes enſue the breache of true concord in heart, whereby all loue muſt needes ſhortlye bee banished. Then can it not bee but a miſerable thing to beholde, that yet they are of neceſſitie compelled to lyue together, which yet cannot bee in quiet together. And this is moſt cuſtomablye euery where to be ſeene. But what is the cauſe therof? Forſoth, becauſe they wyll not conſider the craftie traynes of the deuyll, and therefore geueth not them ſelues to pray to God, that hee woulde vouchſafe to repreſſe hys power. Moreouer they doo not conſider howe they promote the purpoſe of the deuyll, in that they folowe the wrath of theire heartes, whyle they threate one another, whyle they in theire follye turne all vp ſyde downe, whyle they wyll neuer geue ouer theire ryght as they eſteeme it, yea, whyle many tymes they wyll not geue ouer the wrong parte in deede. Learne thou therefore, if thou deſyreſt to be voide of all theſe miſeries, if thou deſireſt to lyue peaceably and comfortably in wedlocke, howe to make thy earneſt prayer to God, that he would gouerne both your hearts by his holy ſpirite, to reſtrayne the deuyls power, whereby your concorde may remayne perpetuallye. But to thys prayer, muſt bee ioyned a ſinguler diligence, whereof ſaint Peter geueth his precepte, ſaying: You huſbandes deale wyth your wiues accordyng to knowlege, geuing honour to the wife, as vnto the weaker veſſell, & as vnto them 1. Pet. 3.

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that are heires also of the grace of life, that your prayers be not hyndered. This precept doth particularly pertayne to the husband. For he oughte to be the leader & aucthour of loue, in cherishyng and increasyng concorde, whiche then shall take place, yf hee wyll vse measurablenes and not tiranny, & if he yelde some thinges to the woman. For the woman is a weake creature, not endued with like strength and constancy of mynde, therfore they be the soner disquieted, and they be the more prone to al weake affections & dispositions of mynde, more then men be, and lighter they be, and more vayne in their fantasies and opinions. These thynges muste be considered of the man, that he be not to stiffe, so that he ought to wynke at some thynges, and muste gently expounde al thynges, and to forbeare. Howbeit the common sort of men doth iudge, that suche moderation should not become a man. For they say, that it is a token of womanishe cowardnesse, and therfore they thynke that it is a mans parte to fume in anger, to fyght wyth fyste and staffe. Howbeit, howsoeuer they imagine, vndoubtedlye saynt Peter doth better iudge what should be seeming to a man, and what he shoulde most reasonablye perfourme. For he sayth, reasonyng shoulde bee vsed, and not fightyng. Yea, he sayth more, that the woman oughte to haue a certayne honoure attributed to her, that is to say, she must bee spared and borne with, the rather for that she is the weaker vessell, of a frayle heart, inconstant, and with a worde sonne stirred to wrath. And therefore consideryng these her frailetie, she is to be

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the rather spared. By this meanes, thou shalt not onelye norishe concorde: but shalt haue her heart in thy power and will. For honest natures will sooner be retained to do their duitie, rather by gentle wordes, then by stripes. But he which will do al thinges with extremitie and seueritie, and doth vse alwaies rigour in words & stripes, what will that auayle in the conclusion? Verely nothing, but that he therby setteth forwarde the deuyls worke, he banysheth away concorde, charitie, and sweete amitie, and bringeth in discention, hatred and yrkesomnes, the greatest griefes that can bee in the mutuall loue and felowship of mans lyfe. Beyonde all this, it bringeth another euil therwith: For it is the destruction and interruption of prayer. For in the tyme that the mynde is occupied wyth dissention and discord, there can be no true prayer vsed. For the Lordes prayer hath not only a respect to particular persons, but to the whole vniuersall. In the whiche we openly pronounce, that we wyll forgeue them which hath offended against vs, euen as wee aske forgeeuenes of our sinnes of God. Which thing how can it be done rightly, when their heartes bee at dissention? Howe can they pray eche for other, when thei be at hate betwixt them selues: Nowe, if the ayde of prayer be take away, by what meanes can they sustaine them selues in anye comfort? For they cannot otherwyse eyther resist the deuill, or yet haue theyre heartes stayed in stable comfort in all perils and necessities, but by prayer. Thus all discommodities, aswell worldly as ghostlye, folowe this fro-

warde testinesse, and cumbrous fiercenes in maners, which be more meete for bruite beastes, the for reasonable creatures. Saint Peter doth not allow these thinges, but the deuill desireth them gladly. Wherfore take the more heede. And yet a man may be a man, although hee doth not vse such extremitie, yea though he shoulde dissemble some thinges in his wiues maners. And thys is the part of a Christian man, which both pleaseth God, and serueth also in good vse to the comfort of their mariage state. Nowe as concernyng the wyues duetie. What shall become her? shal shee abuse the gentlenes and humanitie of her husbande? and at her pleasure turne all thinges vpsyde downe? No surely. For that is farre repugnant against Gods commaundement. For thus doth saint Peter preache to them: Ye wiues, be ye in subiection to obey your own husbande. To obey, is another thing then to comptrole or commaund. Which yet they may do to their children and to their familie. But as for their husbandes, them must they obey, and ceasse from commaunding, and perfourme subiection. For this surelye doth norish concorde very muche, when the wife is redy at hande at her husbandes commaundement, when shee will applye her selfe to his wyll, when she endeuoureth her selfe to seeke his contentation, and to do him pleasure, when she will eschewe all thinges that might offende him. For thus will most truelye bee verified the saying of the poete: A good wife by obeying her husband, shall beare the rule, so that he shal haue a delight and a gladnes, the sooner at all times to returne

i. Pet. iii.

home

home to her. But on the contrary parte, when the wyues be stubborne, froward and malapert, their husbands are compelled therby to abhorre and flee from their owne houses, euen as they should haue battayle with their enemies. Howbeit it can scantly bee, but that some offences shal sometime chaunce betwixte them: For no man doth liue without fault, specially for that the woman is the more fraile part. Therefore let them beware that they stand not in their faultes and wilfulnesse: but rather let them acknoweledge their follies and say: My husband so it is, that by my anger I was compelled to do this or that forgeue it me, and hereafter I wyll take better heede. Thus ought women the more redyly to do, the more they be ready to offende. And they shall not do this onely to auoide strife & debate: but rather in the respect of the commaundement of Godde, as saint Paule expresseth it in this fourme of woordes: Let women be subiect to their husbandes, as to the Lorde. For the husband is the head of the woman, as Christe is the head of the Churche. Here you vnderstand, that God hath commaunded that ye should acknowledge the aucthoritie of the husband, and referre to him the honour of obedience. And Saint Peter saieth in that place afore rehearsed, that holy matrones did sometime decke them selues, not with gold and siluer, but in putting theire whole hope in God, and in obeying their husbandes, as Sara obeyed Abraham, calling him lord, whose daughters ye be (saith he) if ye folow her example. This sentence is very meete for women to

Ephe.v

i.Pet.iii.

print in their remembraunce. Trueth it is, that they must specially feele the griefe and paynes of their matrimonie, in that they relinquish the libertie of theire owne rule, in the payne of theyre trauelyng, in the bringing vp of their chyldren: In which offices they be in great perills, and be greued with great afflictions, which they might be without if they liued out of matrimonie. But saint Peter sayeth, that thys is the chiefe ornament of holye matrones, in that they sett theire hope and trust in God, that is to say, in that they refused not from mariage for the busines therof, for the griefes and perils thereof: but committed all such aduentures to God in most sure trust of helpe, after that they haue called vpon his ayde. O woman, do thou the like, and so shalt thou bee most excellently beautified before god and al his angels and saintes, and thou needest not to seeke further for doing any better woorkes. For obey thy husbande, take regarde of his requestes, and geue heede vnto him to perceaue what he requireth of thee, and so shalt thou honour God, and liue peaceably in thy house. And beyond thys, God shall folow thee with his benediction, that all thinges shall well prosper both to thee and to thy husband, as the Psalme saith: Blessed is the man whiche feareth God and walketh in hys wayes, thou shalt haue the fruite of thine owne handes, happy shalt thou bee, and wel shall it go with thee. Thy wife shalbe as a vine, pleintifully spreading about thy house. Thy children shalbee as the young springes of the Oliues about thy table. Lo thus shall that man be blessed (sayeth Dauid)

Dauid) that feareth the Lord. This let the wife haue euer in mynd, the rather admonished therto by the apparell of her head, whereby is signified, that shee is vnder couert & obedience of her husbande. And as that apparell is of nature so appointed to declare her subiection: So biddeth saint Paul that all other of her rayment shoulde expresse both shamefastnes and sobrietie. For if it be not lawful for the woman to haue her head bare, but to beare theron the signe of her power whersoeuer she goeth: more is it required that she declare the thing that is ment thereby. And therfore these auncient women of the old world called their husbandes lordes, and shewed them reuerence in obeying them. But peraduenture she wil say, that those men loued their wyues in deede. I know that wel inoughe, & beare it well in minde. But when I do admonish you of your duities, then call not to consideration what their duities be. For when we our selues do teach our chyldren to obey vs as their parentes, or when we reforme our seruauntes, and tell them that they should obey their maisters, not onely at the eye, but as to the Lorde: If they shoulde tell vs agayne our duities, we would not think it well done. For whē we be admonished of our duities and faultes, wee ought not then to seeke what other mens duities be. For though a man had a companion in his fault, yet should not he thereby be without his fault. But this must be only looked on, by what meanes thou mayest make thy self without blame. For Adam did lay the blame vpon ỹ woman, & she turned it vnto the serpent:

but yet neyther of them was thus excused. And therefore bryng not suche excuses to mee at thys time: but applye all thy diligence to heare thyne obedience to thy husbande. For when I take in hande to admonishe thy husbande to loue thee, and to cherishe thee: yet wyll I not ceasse to set out the lawe that is appointed for the woman, aswell as I woulde require of the man what is written for his lawe. Go thou therefore about such things as becommeth thee only, and shewe thy selfe tractable to thy husbande. Or rather if thou wilt obey thy husbād for gods precept, thē alleage such things as be in hys duitie to do, but perfourme thou diligently those thynges whiche the lawmaker hath charged thee to do. For thus is it moste reasonable to obey God, if thou wylt not suffer thy selfe to transgresse his law. He that loueth his frende, seemeth to do no great thing: but he that honoreth hym that is hurtful & hatefull to hym, this man is worthy much commendation: Euen so thinke thou, if thou canst suffer an extreme husbande, thou shalt haue a great reward therefore. But if thou louest him only because he is gentle & curtesse, what reward wyll God geue thee therefore? Yet I speake not these thinges that I would wish the husbandes to be sharpe towardes their wiues: But I exhort the women ỳ they would pacientlỳ beare the sharpnes of their husbandes. For when eyther partes do their best to perfourme theire duities ỳ one to the other, then foloweth thereon great profit to their neighbours for theire examples sake. For when the woman is redye to suffer a sharpe husband,

bande, & the man wil not extremely entreate his stubburne & troublesome wife, then be al thyngs in quiet, as in a most sure hauē. Euen thus was it done in old time, that euery one did their own duetie and office, & was not busie to require the duety of their neighbours. Consider I pray thee that Abraham tooke to him his brothers sonne, his wife did not blame him therfore. He cōmaunded him to go with hym a long iourney, she dyd not gaynesay it, but obeyed his precept. Agayne, after all those great miseries, labours, & paines of that iourney, when Abraham was made as Lord ouer all, yet did he geue place to Lot of his superioritie: whiche matter Sara toke so litle to grieke, that shee neuer once suffred her tongue to speake such wordes as ỳ cōmon maner of womē is wont to do in these daies, when they see their husbāds in such roumes, to be made vnderlings, & to be put vnder their pōgers, thē they vpbrayd them wt cumbrous talke, & call them fooles, dastardes & cowards for so doing. But Sara was so far from speakyng any such thing, ỳ it cam neuer into her minde & thought so to say, but allowed the wisedome & will of her husbande. Yea, besides al this, after the saide Lot had thus hys wil, & left to his vncle the lesser portion of lande, he chaunceth to fall into extreme perill. Whyche chance when it came to ỳ knowledge of this said Patriarch, he incōtinētly put all his men in harnes, & prepared him self with al his family & frendes, against the hoast of the Persians. In which case, Sara dyd not counsayle him to the contrarie, nor dyd say, as then myght haue ben sayde:

My husband, whyther goest thou so vnaduised ly? Why runnest thou thus on head? Why doest thou offer thy selfe to so greate perilles, and arte thus readye to ieopard thyne owne life, and to pe rill the liues of all thine, for such a man as hathe done thee such wrong? At the least way, if thou regardest not thy selfe, yet haue compassion on me, which for thy loue haue forsaken my kinred and my countrey, and haue the want both of my frindes & kinsfolkes, and am thus come into so farre countreys with thee, haue pitie on me, and make me not here a wydowe, to cast me to suche cares and troubles. Thus might she haue sayde. But Sara neither said nor thought such words, but she kept her self in silence in al thinges. Furthermore, al that time when she was baren, and toke no paines as other women did, by bringing forth fruit in his house: What did he? He complayned not to his wife, but to almyghtye God. And consider howe eyther of them did their duties as became them. For neyther did he despise Sara because she was barren, nor neuer did cast it in her teeth. Consider agayne howe Abraham expelled the handmayde out of the house when shee required it: So that by this I may truelye proove, that the one was pleased and contented wyth the other in all thinges. But yet set not your eyes only on this matter, but looke further what was done before this, that Agar vsed her maistresse despitefullye, and that Abraham him selfe was somwhat prouoked against her, which must nedes be an intollerable matter & a payneful, to a free hearted woman and a chast. Let not

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therfore the woman be to busie to cal for the dutie of her husbande, where she shoulde be redie to performe her owne, for that is not worthy any great cõmendation. And euen so agayne, let not the man onlye consider what longeth to the woman, and to stand to earnestly gasing theron, for ỹ is not his part or dutie: But as I haue sayde, let either partie be redy & willing to performe that whiche belongeth specially to them self. For if wee bee bounde to holde oute our lefte cheeke to straungers whiche will smite vs on the ryght cheeke: how much more ought we to suffer an extreme and vnkynde husbande? But yet I meane not that a man should beat his wife, God forbid that, for that is the greatest shame that can bee, not so much to her that is beaten, as to him that doth the deede. But if by such fortune thou chaũcest vpon such an husband, take it not to heauily, but suppose thou that therby is layde vp no smal rewarde hereafter, and in this life time no small commendation to thee, if thou canst bee quyet. But yet to you that be men, thus I speake. Let there be none so greeuous fault to compel you to beat your wiues. But what say I youre wiues, no, it is not to be borne with, that an honest man should lay handes on hys mayde seruaũt to beat her. Wherefore, if it be a great shame for a mã to beate his bonde seruaunt, muche more rebuke it is to lay violent handes vppon his free woman. And this thing may we well vnderstande by the laws which the painims hath made, which doth discharge her any lenger to dwell with suche an husband as vnworthy to haue any further com-

pany with her that doth smite her. For it is an extreme poynt, thus so vile to entreate her lyke a slaue, that is felowe to thee of thy lyfe, and so ioyned vnto thee before tyme in the necessarye matters of thy lyuing. And therefore a man may wel liken such a man (if he may bee called a man, rather then a wilde beaste) to a kyller of his father or his mother. And where as wee bee commaunded to forsake our father & mother for our wiues sake, and yet therby do worke them none iniurie, but do fulfill the lawe of God: How can it not appeare then to be a point of extreme madnes, to entreate her despitefully, for whose sake God hath commaunded thee to leaue parentes? Yea, who can suffer such despite? Who can worthylye expresse the inconuenience that is, to see what wepinges and wailynges bee made in the open streates, when neighbours run together to the house of so vnruly an husbād as to a bedlem man, who goeth about to ouerturne all that hee hath at home? Who woulde not thynke that it were better for such a man to wishe the grounde to open, and to swallow him in, then once euer after to be seene in the market? But peraduenture thou wylt obiect, that the womā prouoketh thee to this point. But consider thou againe, that the womā is a fraile vessel, & thou art therfore made the ruler & head ouer her, to beare ỹ weakenesse of her in this her subiection. And therefore study thou to declare the honest cōmendation of thyne aucthoritie, which thou canst no way better do, then to forbeare to vtter her in her weakenesse & subiection. For euen as the kyng appeareth so

muche

much the more noble, the more excellent and noble hee maketh his officers and liuetenauntes, whom if he should dishonor, and despise the authoritie of their dignitie, he shoulde depriue hymself of a great part of his own honour: Euen so, if thou doest despise her that is set in the nexte roume beside thee, thou doest muche derogate & decaye the excellency and vertue of thyne owne authoritie. Recount all these thynges in thy minde, and be gentle & quiet. Understande that God hath geuen thee children with her, and art made a father, & by such reason appease thy selfe. Doest not thou see the husbandmen what diligence they vse to tyll that grounde whiche once they haue taken to farme, though it bee neuer so full of faultes? As for an example, though it bee drye, though it bringeth foorth weedes, though the soyle cannot beare to much wette, yet hee tilleth it, and so winneth fruite thereof: Euen in like maner, if thou wouldest vse like diligence to instruct and order the mynd of thy spouse, if thou wouldest diligently applie thy selfe to weede out by little and litle the noysome weedes of vncõly maners out of her minde, with holsom precepts, it could not bee, but in time thou shouldest feele the pleasaunt fruite thereof to bothe your comfortes. Therfore that this thing chaunce not so, perfourme this thing ẏ I do here counsaile thee. Whansoeuer anye displeasaunt matter ryseth at home, if thy wife hath don ought amisse, comfort her, & encrease not ẏ heauines. For though thou shouldest be greeued with neuer so manye thynges, yet shalt thou finde nothing more greeuous

then

then to want the beneuolence of thy wyfe at home. What offence soeuer thou canst name, yet shalt thou finde none more intollerable, then to be at debate wyth thy wife. And for thys cause most of all oughtest thou to haue this loue in reuerence. And if reason moueth thee to beare any burthen at any other mens handes, muche more at thy wiues. For if shee be poore, vpbrayde her not, if shee be simple, taunt her not, but bee the more curteous. For she is thy body, & made one flesh wyth thee. But thou peraduenture wylt say that shee is a wrathful woman, a drunkarde, and beastly, wythout wit and reason. For thys cause bewayle her the more. Chafe not in anger, but praye to almightie God. Let her be admonished and holpen with good counsail, and do thou thy best endeuour, that she may be deliuered of al these affections. But if thou shouldest beat her, thou shalt encrease her euill affections. For frowardnes & sharpnes, is not amended with frowardnes: but with softnes and gentlenes. Furthermore, consider what reward thou shalt haue at Gods hande: For where thou mightest beate her, and yet for the respect of the feare of God thou wilt abstaine and beare paciently her great offences, the rather in respect of that law whiche forbiddeth that a man shoulde cast out his wyfe what fault soeuer she be cõbred with, thou shalt haue a very great reward and before the receipt of that rewarde, thou shalt feele manye commodities: For by this meanes shee shalbe made the more obedient, and thou for her sake shalt bee made the more meeke. It is written in a storye,

of

of a certeine straunge philosopher, whiche had a cursed wife, a froward, and a drunkarde. When hee was asked for what consideration he dyd so beare her euyll maners? Hee made aunswere. By this meanes (sayde hee) I haue at home a scoolemaister, and an example how I should behaue my selfe abrode. For I shall (sayeth he) bee the more quiet with other, beyng thus dayly exercised and taught in the forbearing of her. Surely it is a shame that painims shoulde bee wyser then we, we I saye, that be commaunded to counterfaite angels, or rather God hym selfe throughe meekenes. And for the loue of vertue this sayde philosopher Socrates, would not expell his wife out of his house. Yea some say that he did therefore marry his wyfe, to learne thys vertue by that occasion. Wherefore, seyng many men be farre behinde the wisedome of this man, my councell is, that fyrst and before all thynges, that man do his best endeuour to get him a good wife, indued with all honestie and vertue. But if it so chaunce that he is deceaued, that he hath chosen suche a wife as is neither good nor tollerable, then let the husbande folowe this philosopher, and let him instruct his wife in euery condicion, and neuer lay these matters to sight. For the marchaunt man, except he first be at composition with his factour to vse hys interaffaires quietly, he wyll neither stirre his shippe to sayle, nor yet will lay handes vpon his marchaundise. Euen so, let vs do all thinges, that we may haue the felowshyp of our wiues, which is the factour of all our doynges at home, in great quiet and

rest.

reſt. And by theſe meanes all thynges ſhal proſper quietlye, and ſo ſhall we paſſe thorough the daungers of the troublous ſea of thys worlde. For this ſtate of lyfe will be more honourable & comfortable then oure houſes, then ſeruauntes, then money, then landes and poſſeſſions, then all thynges that can be tolde. As all theſe with ſedition and diſcord, can neuer worke vs any comfort: So ſhall all thynges turne to our commoditie and pleaſure, if we drawe this yoke in one concorde of heart and mind. Wherupon do your beſt endeuour, that after thys ſorte ye vſe your matrimonie, and ſo ſhall ye bee armed on euerye ſyde. Ye haue eſcaped the ſnares of the deuyl, and the vnlawfull luſtes of the fleſhe. Yee haue the quietneſſe of conſcience by this inſtitution of matrimonye ordeined by God. Therfore vſe oft praier to him, that he woulde bee preſent by you, that he woulde continue concorde and charytye betwixt you. Do the beſt yee can of your parts, to cuſtome your ſelues to ſoftnes and meekenes, and beare well in worth ſuche ouerſightes as chaunce. And thus ſhall youre conuerſation bee moſt pleaſaunt and comfortable. And although (whiche can no otherwiſe be) ſome aduerſityes ſhal followe, and otherwhiles nowe one diſcommoditie, nowe another ſhall appeare: yet in thys common trouble and aduerſitie, lyfte vp bothe your handes vnto heauen, call vppon the helpe and aſſiſtaunce of God the aucthour of your mariage, and ſurely the promiſe of reliefe is at hand. For Chriſte affirmeth in his Goſpell: Wher two or three be gathered together in my name, and

be agreed, what matter ſoeuer they praye for, it ſhalbe graunted them of my heauenlye father. Why therefore ſhouldeſt thou bee afraide of the daunger, where thou haſt ſo redye a promiſe and ſo nye an helpe? Furthermore you muſt vnderſtande, howe neceſſarie it is for Chriſtian folk to beare Chriſtes croſſe: For els we ſhal neuer feele how comfortable Gods helpe is vnto vs. Therfore geue thankes to God for his great benefite, in that ye haue taken vpõ you this ſtate of wedlocke, and praye you inſtauntlye that almyghtye God maye luckylye defende and maintaine you therein, that neyther ye bee ouercommed wyth any teinptation, nor with anye aduerſitie. But before all thinges, take good heede that ye geue no occaſion to the deuyll to lett and hynder your prayers by diſorde and diſſention. For there ys no ſtronger defence and ſtay in all our lyfe, than is prayer, in the which wee may call for the helpe of God and obtayne it, whereby we may winne his bleſſing, his grace, his defence and protection, ſo to continue therein to a better life to come. Whiche graunt vs he that dyed for vs all, to whom be all honour and prayſe, for euer and euer. Amen.

An Homylee

against Idleneſſe.

FOrasmuch as man being not borne to eaſe & reſt, but to labour & trauayle, is by corruption of nature through ſinne, ſo farre degenerated & growē out of kinde, that hee taketh ydleneſſe to be no euyll at all, but rather a commendable thing, ſeemely for thoſe that be wealthy, & therefore is greedyly imbraced of moſt part of men, as agreable to their ſenſuall affection, & al labour & trauaile is diligently auoyded, as a thing paynful & repugnant to the pleaſure of the fleſh: It is neceſſary to be declared vnto you, that by the ordinance of God whiche he hath ſet in the nature of man, euery one ought in his lawfull vocation & callyng, to geue him ſelfe to labour: And that idlenes, being repugnant to the ſame ordinance, is a greeuous ſinne, & alſo for the great inconueniences & miſchiefes which ſpring thereof, an intollerable euill: to thintent that when ye vnderſtande the ſame, ye maye diligentlye flee from it, and on the otherparte, earneſtlye applye your ſelues, euery man in his vocation, to honeſt labour and buſines, whiche as it is enioyned vnto man by Gods appoyntment, ſo it wanteth not his manyfolde bleſſinges and ſundry benefytes. Almightie God, after that he had created man, put hym into paradice, that he myght dreſſe and

kepe

kepe it. But when he had transgressed gods com
maundement, eatyng the fruite of the tree which
was forbidden him, almightye God foorthwyth
did cast him out of paradice into this woful vale Gen. 3.
of miserie, enioyning him to labour the grounde
that he was taken out of, and to eat his bread in
the sweate of his face all the dayes of his life. It
is the appointment and will of God, that euerye
man during the time of this mortall and transy-
torie life, should geue him selfe to some honest and
godly exercise & labour, and euery one to do his
owne busines, & to walke vprightly in his owne
callyng. Man (sayeth Job) is borne to labour. Iob. 5.
And wee are cõmaunded by Jesus Sirach, not Eccle. 7.
to hate payneful workes, neyther husbandrye, or
other such misteries of trauayle, which the high-
est hath created. The wise mã also exhorteth vs Prou. 5
to drynke the waters of our owne cesterne, and
of the riuers that runne out the middes of oure
owne well, meanyng therby that we should lyue
of our owne labours, & not deuour the laboures
of other. Saint Paule hearyng that among the 2. Thess. 3
Thessalonians there were certaine that liued dis
solutely & out of order, that is to saye, which did
not worke, but weare busybodyes, not gettyng
their owne liuing with their owne trauaile, but
eating other mẽs bread of free cost, did cõmaũd
the said Thessalonians, not onelye to withdraw
them selues and abstaine from the familier com-
pany of such inordinate persons, but also that yf
there were anye suche among them that would
not labour, the same shoulde not eate, nor haue
any liuing at other mens handes. Whiche doc-

trine of saint Paule (no doubt) is grounded vpō the generall ordinaunce of God, whiche is, that euery man should labour: And therefore it is to be obeyed of all men, and no man can iustlye exempt him selfe from the same. But when it is sayde, al men should labour, it is not so straightly meant that all men shoulde vse handye laboure. But as there be diuers sortes of labour, some of the mind, and some of ỹ body, and some of both: So euery one (except by reason of age, debilytie of body, or want of health, he be vnapt to labour at all) ought both for the getting of his owne liuyng honestly, and for to profite others, in some kind of labour to exercise him selfe, according as the vocation whereunto God hath called hym, shall require. So that whosoeuer doth good to the common weale and societie of men with hys industry and labor, whether it bee by gouerning the cōmon weale publiquely, or by bearyng publique office or ministerye, or by doing any cōmon necessary affayres of his countrey, or by geuyng councell, or by teachyng & instructyng others, or by what other meanes soeuer he be occupyed, so that a profite and benefite redound therof vnto others, the same persone is not to bee accompted idle, though he worke no bodyly labour, nor is to be denied his liuing (if he attende his vocation) though he worke not with his handes. Bodyly labour is not required of them whiche by reason of their vocation and office, are occupyed in the labour of the mynd, to the profite and helpe of others. Saint Paule exhorteth Timothie, to eschewe and refuse idle widowes, which go about

1. Tim. 5

from

from house to house, because they are not onelye idle, but prattlers also and busybodies, speakyng thynges whyche are not comelye. The prophet Ezechiel declaring what the sinnes of the citie of Sodome were, reckeneth idlenesse to be one of the principall. The sinnes (saieth he) of Sodome were these: Pryde, fulnes of meate, aboundance, and idlenesse. These thynges had Sodome and her daughters, meaning the cities subiect to her. The horrible and straunge kinde of destruction of that citie, and al the countrey about the same, (whiche was fire and brymstone raynyng from heauen) most manyfestly declareth, what a greeuous sinne idlenesse is, and ought to admonishe vs to flee from the same, & embrace honest and godly labour. But if we geue our selues to idlenesse & slouth, to lurkyng and loitering, to wilful wandering, and wasteful spending, neuer setling our selues to honest labour, but liuing like drone bees by the labours of other men, then do wee breake the Lordes cõmaũdement, we go astray from our vacation, and incurre the daunger of Gods wrath and heauie displeasure to oure endlesse destruction, except by repentaunce we turne agayne vnfaignedly vnto God. The inconueniences and mischiefes that come of idlenes, aswel to mans body, as to his soule, are more then can in short time be well rehearsed. Some wee shal declare and open vnto you, that by conſideryng them, ye may the better with your selues gather the rest. An idle hand (saieth Solomon) maketh poore, but a quicke labouring hand maketh rich. Agayne, hee that tilleth hys lande, shall haue

Ezec. 16.

Prou. 10

Pro.11.28 plenteousnesse of bread, but hee that sloweth in idlenesse, is a very foole, and shal haue pouertye inough. Agayne, a slouthfull body will not go to plowe for colde of the winter, therfore shal he go a begging in sommer, and haue nothyng. But what shall we nede to stand much about the prouing of this, that pouertie foloweth idlenesse? We haue to much experience therof (the thing is the more to be lamented) in thys Realme. For a great part of the begery that is amõg the poore, can bee imputed to nothing so muche as to idlenesse, and to the negligence of parents, which do not bring vp theire children, eyther in good learning, honest labour, or some commendable occupation or trade, wherby when they come to age, they might get theire liuyng. Dayly experyence also teacheth, that nothyng is more enemye or pernicious to the health of mans bodye, then is idlenesse, to much ease and slepe, and want of exercise. But these and suche like incommodities, albeit they be great & noysome, yet because they concerne chiefely the body and externall goods, they are not to be compared with the mischyefes and inconueniences, which through idlenes happen to the soule, whereof wee wyll recyte some.

Prou.10 Idlenes is neuer alone, but hath alwaies a long tayle of other vyces hangyng on, which corrupt and infect the whole man, after such sort, that he is made at lengthe nothing els, but a lumpe of sinne. Idlenesse (sayeth Jesus Sirach) bringeth

Eccle.33 muche euyll and myschyefe. Saint Barnarde calleth it the mother of al euils, and stepdame of all vertues, addyng moreouer, that it dooth pre-

pare

pare and as it were treade the waye to hell fire. Where idleneſſe is once receaued, there the deuil is alwaies redy to ſet in his foote, and to plant al kynde of wickednes and ſinne, to the euerlaſting deſtruction of mans ſoule. Whyche thyng to bee moſt true, we are plainely taught in the xiii. of Mathewe, where it is ſaide: That the enemye Mat. 13 came while men were a ſlepe, and ſowed naughtie tares among the good wheate. In very dede the beſt tyme that the deuyll can haue to worke his feate, is when men be a ſlepe, that is to ſaye, idle. Then is hee moſt buſye in his worke, then doth he ſoneſt catche men in the ſnare of perdition, then doth hee fill them wyth all iniquitie, to bryng them (without Gods ſpeciall fauour) vnto vtter deſtruction. Hereof we haue two notable examples, moſt liuely ſet before our eies. The 2 Reg. 11. one in kyng Dauyd, who taryng at home idlely (as the ſcripture ſaieth) at ſuche tymes as other kynges go foorthe to battayle, was quicklye ſeduced of Satan to forſake the Lorde his God, & to commit twoo greeuous & abominable ſinnes in his ſight: adultery & murther. The plagues 2. Reg. 12. that enſued theſe offences, weare horrible and grecuous as it may eaſyly appeare to them that wil reade the ſtorye. Another example of Samp Iudg. 16. ſon, who ſo long as he warred with the Philiſtines, enemies to the people of God, could neuer be taken or ouercome: But after that hee gaue him ſelfe to eaſe and idlenes, hee not onelye committed fornication wyth the ſtrumpet Dalila, but alſo was taken of his enemies, and had hys eyes myſerably put out, was put in pryſon, and

compelled to grynde in a myl, and at length was made the laughing stock of his enemies. If these two who were so excellent mē, so welbeloued of God, so endued with singuler and deuine giftes, the one namely of prophecye, and the other of strength, and suche men as neuer coulde by vexation, labour, or trouble, be ouercome, were ouerthrowen and fell into greeuous sinnes, by geeuyng them selues for a shorte time to ease and idlenesse, and so consequently incurred myserable plagues at the hands of God: What sinne, what myschyefe, what inconuenience and plague is not to be feared of them, whiche all theire lyfe long geeue them selues wholly e to idlenesse and ease? Let vs not deceaue oure selues, thynkyng litle hurte to come of doyng nothyng. For it is a true saying: When one dooth nothyng, hee learneth to do euill. Let vs therefore alwaies be doyng of some honest worke, that the deuyll may finde vs occupied. He him selfe is euer occupied, neuer idle, but walketh continuallye seekyng to deuour vs. Let vs resist hym with oure diligent watching, in labour, and in well doyng. For hee that diligently exerciseth hym selfe in honest businesse, is not easylye catched in the deuils snare. Whē mā through idlenes, or for default of some honest occupatiō or trade to liue vpō, is brought to pouertie, and want of thinges necessary, wee see howe easyly suche a man is induced for hys gaine, to lye, to practise how he may deceaue his neyghbour, to forsweare him selfe, to beare false wytnesse, and oftentimes to steale and murther, or to vse some other vngodly meane to liue with-

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all. Whereby not onely his good name, honeſt reputation, and a good conſcience, yea hys life is vtterly loſte, but alſo the great diſpleaſure and wrath of God, with diuers and ſundry greuous plagues, are procured. Lo heare the ende of the idle and ſluggiſhe bodies, whoſe handes can not away with honeſt labour: loſſe of name, fame, reputation, and life here in this worlde, and wythout the great mercy of God, the purchaſyng of euerlaſting deſtructyon in the worlde to come. Haue not al men then good cauſe to beware and take heede of idleneſſe, ſeeyng they that embrace and follow it, haue commonly of their pleaſaunt idleneſſe, ſharpe and ſowre diſpleaſures? Doubtleſſe good and godly men waying the great and manyfold harme that come by idleneſſe to a commen weale, haue from tyme to tyme prouyded with all diligence, that ſharpe and ſeuere lawes myght bee made, for the correction and amendement of this euyll. The Egyptians had a lawe, that euery man ſhould weekely bryng his name to the chiefe rulers of the prouince, & therewythall declare what trade of life he occuppyed, to thintent that idlenes might bee worthyly punyſhed, and diligent labour duely rewarded. The Athenians did chaſtice ſluggiſhe and ſlouthful people, no leſſe then they dyd heynous & greeuous offenders, conſidering (as the trueth is) that idleneſſe cauſeth much miſchiefe. The Arreopagites called euery man to a ſtraight accompt howe hee liued. And if they founde any loyterers that dyd not profite the common weale by one meanes or other, they weare dryuen out and banyſhed as

Herodotus.

vnprofitable members, that dyd onely hurt and corrupt the body. And in thys Realme of Englande, good and godlye lawes haue ben diuers times made, that no idle vagaboundes and loytring runnagates, ſhould be ſuffred to goe from towne to towne, from place to place, wythout puniſhment, whiche neither ſerue God nor their prince, but deuour the ſweete fruites of other mens laboure, being common liers, dronkardes, ſwearers, theeues, whoremaiſters, and murtherers, refuſing all honeſt labour, and geeue themſelues to nothyng els, but to inuent and do mychiefe, whereof they are more deſirous and greedy, then is any Lion of his pray. To remedy this inconuenientie, let al parents and others, which haue the care and gouernance of youth, ſo bring them vppe eyther in good learnyng, labour, or ſome honeſt occupation or trade, whereby they may be able in tyme to come, not only to ſuſtaine themſelues competently, but alſo to relieue and ſupplye the neceſſitie and want of others. And

Ephe. 4. ſaint Paule ſayeth: Let hym that hath ſtolen, ſteale no more, and he that hath deceaued others or vſed vnlawful wayes to get his liuing, leaue of the ſame, and labour rather, working with his handes that thing whiche is good, that hee may haue that whiche is neceſſary for hym ſelfe, and alſo be able to geeue vnto others that ſtande in

Pſal. 128 neede of his helpe. The prophet Dauid thinketh him happy that liueth vpon his laboure, ſaying: When thou eateſt the labours of thyne handes, happy art thou, and well is thee. This happines or bleſſing conſiſteth in theſe & ſuch like peintes.

First

Firſt it is the gyft of God (as Solomon ſaieth) when one eateth and drynketh, and receaueth good of his labour. Secundaryly, when one liueth of his owne labour (ſo it be honeſt & good) hee liueth of it wyth a good conſcience. And an vprighte conſcience is a treaſure inceſtimable. Thirdly, he eateth his bread not with brawlyng and chiding, but with peace and quietnes: when he quietly laboureth for the ſame, accordyng to ſaint Paules admonition. Fowerthly, he is noe mans bondman for his meate ſake, nor needeth not for that, to hang vpon the good wil of other men: but ſo liueth of hys owne, that hee is able to geue part to others. And to conclude, the labouryng man and hys familie, whyles they are duſyly occuppyed in their labour, be free from manye temptations and occaſions of ſinne, whiche they that liue in idleneſſe, are ſubiect vnto. And here ought artificers and labouring men, who be at wages for their worke and labour, to conſider their conſcience to God, and theire duetye to theire neyghbour, leaſt they abuſe theire tyme in idleneſſe, ſo defrauding them which be at charge both wyth great wages and deare commons. They bee worſe then idle men in deede, for that they ſeeke to haue wages for their loytryng. It is leſſe daunger to God to be idle for no gayne, then by idleneſſe to win out of their neyghbours purſes, wages for that which is not deſerued. It is true that almightie God is angry with ſuche as do defraud the hired man of his wages. The crye of that iniurie aſcendeth vp to gods eare for vengeaunce. And as true it is, that the hyred Eccle. 3.

man,

man, who vseth deceipt in hys labour is a thiefe
1. Thess. 4 before God. Let no man (saieth saint Paule to ỳ Thessalonians) subtilly beguile his brother, let him not defraud him in his busines: For ỳ Lord is reuenger of suche deceiptes. Wheruppon hee that will haue a good conscience to God, that labouring man I saye whiche dependeth wholye vpon Gods benediction, ministryng all thynges sufficient for his lyuing, let hym vse hys tyne in faythfull labour, and when his labour by sickness or other misfortune doth cease, yet let him thinke for that in his health hee serued God and hys neyghbour truely, hee shall not want in tyme of necessitie. God vppon respect of hys fidelitye in health, will recompence his indigence, to moue the heartes of good men, to relieue such decaied men in sickneſſe. Where otherwyse, whatsoeuer is gotten by idleneſſe, shall haue no foyson to helpe in tyme of neede. Let the labouring man therfore eschew for his part, this vice of idleneſſe
Ephe. 4. and deceipt, remembring that saint Paul exhorteth euery man to lay away al deceipt, dissimulation and lyng, and to vse trueth & playneneſſe to his neighbour, because (saieth he) wee be members together in one body, vnder one hed Christ our sauiour. And here might be charged the seruing men of this Realme, who spende their time in much idleneſſe of life, nothyng regardyng the opportunitie of their time, forgetting how seruice is no heritage, howe age will creepe vpon them: where wysedome were, they should expend their idle tyme in some good busyneſſe, whereby they might increase in knowledge, & so the more wor-

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thy to be readye for euery mans ſeruice. It is a great rebuke to them, that they ſtudye not either to write faire, to kepe a booke of accompt, to ſtudie the tongues, and ſo to get wiſedome & knowledge in ſuche bookes and workes, as bee now plentifully ſet out in print of all manner languages. Let yong men conſider the precious value of their tyme, and waſt it not in idleneſſe, in iolytie, in gamming, in banquetting, in ruffians company. Youth is but vanitie, and muſt be accompted for before God. Howe mery and glad ſoeuer thou bee in thy youth, O yong man (ſaieth the preacher) howe glad ſoeuer thy heart bee in thy yong dayes, howe faſt and freely ſoeuer thou folow the wayes of thyne owne heart, and the luſt of thyne owne eyes, yet bee thou ſure that God ſhall bring thee into iudgement for al theſe thynges. God of his mercye put it into the heartes & myndes of all them that haue the ſweorde of puniſhment in their handes, or haue families vnder their gouernãce, to labour to redreſſe this great enormitie, of all ſuch as liue idlely and vnprofitably in the cõmon weale, to the great diſhonour of God, and the greuous plague of his ſeely people To leaue ſinne vnpunyſhed, and to neglecte the good bryngyng vp of youth, is nothing els but to kindle the Lordes wrath agaynſt vs, and to heape plagues vpon our owne heades. As long as the adulterous people were ſuffred to lyue licenciouſly without reformation: ſo long dyd the plague continue and increaſe in Iſraell, as yee may ſee in the booke of Numbers. But when due correction was done vpon them, the Lordes

Eccle. 11

Num. 25.

anger

anger was straight way pacified, & the plague ceſſed. Let all officers therfore loke straightly to their charge. Let all maiſters of houſholdes refourme this abuſe in theire familyes. Let them vſe the aucthoritie that God hath geeuen them. Let them not maintayne vagabounde and idle perſons, but deliuer the Realme and their houſeholdes from ſuche noyſome loyterers, that idleneſſe the mother of all miſchiefe, being cleane taken away, almyghtie God may turne his dreadful anger away from vs, & cõfirme the couenant of peace vpon vs for euer, through the merits of Jeſus Chriſt our only Lord & ſauiour, to whom w̃ the father & the holy ghoſt, be al honour & glory, world without end. Amen.

An Homylee of

Repentaunce, and of true reconciliation vnto God.

THere is nothyng that the holy ghoſt doth ſo muche labour in all the ſcriptures to beate into mens headdes, as repentaunce, amendement of lyfe, and ſpeedye returnyng vnto the Lord God of hoſtes. And no maruayle whye. For wee do daily and hourely by our wickednes and ſtubburne diſobedyence, horryblye fall away from God, thereby purchaſyng vnto our ſelues (yf he ſhoulde deale with vs according to hys iuſtice) eternall dampnation. So that no doctryne

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The doctrine of repentance is most necessarye

is so necessary in the Churche of God, as is the doctrine of repentaunce and amendement of life. And verily the true preachers of the Gospell of the kingdome of heauen, and of the glad and ioyfull tidinges of saluation, haue alwayes in their godly sermons and preachyngs vnto the people, ioyned these two together, I meane repentance and forgeuenes of sinnes, euen as oure sauyour Jesus Christe did appoint hym selfe, saying: So it behoued Christe to suffer, & to ryse agayne the thirde day, and that repentance and forgeuenes of sinnes should be preached in his name among all nations. And therefore the holy Apostle doth in the actes speake after this maner: I haue witnessed both to the Jewes and to the Gentiles, ỹ repentaunce towards God, and fayth towards our Lorde Jesu Christe. Did not Jhon Baptist Zacharies sonne begin his ministerie with the doctrine of repentaunce, saying: Repent, for the kyngdome of God is at hand? The like doctrine did our sauiour Jesus Christe preache him selfe, & commaũded his Apostles to preache the same. I might here alleage very many places out of ỹ prophetes, in the whiche this most holsome doctrine of repentaunce, is very earnestly vrged, as most nedefull for all decrees and orders of men, but one shall bee sufficient at thys present tyme. These are the wordes of Joel the prophet. Therfore also nowe the Lorde sayeth: Returne vnto me with all your heart, with fastyng, weepyng, and mournyng, and rent your heartes and not your clothes, and returne vnto the Lorde your God, for he is gracious and merciful, slow to anger,

Luke. 14

Act. 20.

Mat. 3.

Math. 4

Ioel. 2.

A perpetuall rule which all must follow.

ger, and of great compassion, and redy to pardon wickednes. Wherby it is geuen vs to vnderstād, that wee haue here a perpetuall rule appoynted vnto vs, which ought to be obserued and kept at all times, & that there is none other way whereby the wrath of God may be pacified, and his anger asswaged, that the fiercenes of hys fury, and the plagues or destruction, whiche by his ryghteous iudgement he had determined to bryng vpō vs, may departe, bee remoued and taken away. Where he saieth. But nowe therefore sayeth the Lord, returne vnto me. It is not withoute great importaunce, that the prophete speaketh so. For he had afore set foorth at large vnto them, the horrible vengeaunce of God, which no mā was able to abide, and therfore he doth moue them to repentaunce, to obtayne mercye, as if he shoulde say: I wil not haue these thinges to be so taken, as though there were no hope of grace left. For although ye do by your sinnes deserue to bee vterly destroyed, and God by his righteous iudgements hath determined to bring no smal destruction vpon you, yet nowe that ye are in a manner on the very edge of the sweord, if ye will spedyly returne vnto hym, he wil most gentelly and most mercyfully receaue you into fauour again. Wher by we are admonyshed, that repentaunce is neuer to late, so that it be true and earnest. For sith that God in the scriptures wyll be called our father doubtlesse he dooth followe the nature and propertie of gentle and mercifull fathers, which seeke nothing so much, as the returning agayne, and amendement of their chyldren, as Chryste

Luke. 15.

doth

doth aboundauntly teache in the parable of the prodigall sonne. Doth not the Lorde hym selfe say by the prophete: I will not the death of the wicked, but that he turne from his wicked ways and liue? And in another place: If wee confesse our sinne, God is faythfull and righteous to forgeue vs our sinnes, and to make vs cleane from all wyckednesse. Whyche most comfortable promyses are confyrmed by manye examples of the scriptures. When the Jewes did wyllyngly receaue and imbrace the wholesome counsel of the prophete Esai, God by and by did reache his helpyng hande vnto them, and by his angell, did in one nyghte slea the moste worthye and valiaunt souldiers of Sennacheribs campe. Whereunto may kyng Manasses be added, who after al maner of dampnable wickednes, returned vnto the Lorde, and therefore was heard of hym, and restored againe into his kingdom. The same grace and fauoure dyd the synfull woman Magdalene, Zacheus, the poore thiefe, and many other feele. All whyche thynges ought to serue for our comfort agaynst the temptations of oure consciences, whereby the deuyll goeth about to shake, or rather to ouerthrow our fayth. For euery one of vs ought to applye the same vnto hym selfe, and say: yet nowe returne vnto the Lorde, neyther let the remembraunce of thy former life discourage thee, yea the more wicked that it hathe ben, the more feruent and earnest let thye repentaunce or returnyng bee, and foorthewyth thou shalt feele the eares of the Lord wide open vnto thy prayers. But let vs more narowly loke vpon

Exech. 18
Esai. 1.
1 Ihon. 2.
Esai. 37.
2 Par. 33.
Luk. 7. 19.

the

the cõmaundement of the Lorde touching thys matter. Turne vnto me (saieth he by his prophet Joel) wyth al your hearts, with fasting, weping and mourning. Rent your heartes and not your garments &c. In which wordes, hee comprehendeth al maner of things that can be spoken of repentaunce, whiche is a returnyng agayne of the whole man vnto God, from whom we be fallen away by sinne. But ỹ the whole discourse thereof may the better be borne away, wee shall firste consider in order fower principal pointes, that is, from what wee muste returne, to whom wee must returne, by whom we may bee able to conuert, and the maner howe to turne to God.

Frõ whence we must returne.

First, from whence or from what thynges wee muste returne. Truelye wee must returne from those thyngs, wherby we haue ben withdrawẽ, pluckt, and led away from God. And these generally are our sinnes, which as the holy prophete Esai doth testifie, do seperate God and vs, and hide his face, that he wil not here vs. But vnder the name of sinne, not onely those grosse wordes and deedes, which by the common iudgement of men, are counted to be fylthy and vnlawful, and so consequently abominable sinnes: but also the fylthy lustes and inwarde concupiscences of the flesh, whiche as (saint Paul testifieth) do resist the wyll and spirite of God, and therefore ought earnestly to be bridled and kept vnder. We must repent of the false and erronious oppinions that we haue had of god, and the wicked superstition that doth breede of the same, the vnlawfull worshipping and seruice of God, and other lyke. All

Esai.59.

Gala,5.

these

these thinges must they forsake, that will truelye turne vnto the lorde and repent aright. For sith that for such thinges the wrath of God cõmeth vpon the children of disobedience, no ende of punishment ought to be looked for, as long as wee continue in such thinges. Therfore they be here condempned, which will seeme to be repentaunt sinners, and yet will not forsake their Idolatrie and superstition. Secondly, we must see vnto whom we ought to returne. Reuertimini vsque ad me, saieth the Lord: that is, Returne as farre as vnto mee. We must then returne vnto the Lorde, yea we must returne vnto him alone: for hee alone is the trueth, and the fountaine of all goodnes: But we must labour that wee do returne as farre as vnto hym, and that wee do neuer ceasse nor rest tyll we haue apprehended and taken holde vpon him. But this must be done by fayth. For sith that God is a spirite, he can by no other meane be apprehended and taken hold vpon. Therefore, first they do greatly erre, whiche do not turne vnto God, but vnto the creatures, or vnto ỹ inuentions of men, or vnto their owne merites. Secondly, they that do begin to returne vnto the Lord, & do faint in the midd way, afore they come to the marke that is appointed vnto them. Thirdly, because wee haue of our owne selues nothing to present vs to God, and do no lesse flee from him after our fall then our fyrste parent Adam dyd, whiche when hee had sinned, dyd seeke to hyde him self from the sight of god, we haue neede of a mediatour for to bring & reconcile vs vnto him, who for our sinnes is angry

Ephe. v

Vnto whome we ought to returne

By whome we must returne vnto God.

with vs. The same is Jesus Christe, who being true and naturall God, equall and of one substaunce with the father, dyd at the tyme appointed take vpon him our frayle nature, in the blessed birgins wombe, & that of her vndefiled substaunce, that so hee myght bee a mediatour betwixt God and vs, and pacifie his wrath. Of hym doth the father him selfe speake from heauen, saiyng: Thys is my welbeloued sonne, in whom I am well pleased. And he him selfe in his Gospell doth crye out and say: I am the way, the trueth, and the lyfe, no man commeth vnto the father but by me. For he alone dyd with the sacrifice of his body and blood, make satisfaction vnto the iustice of God for our sinnes. The apostles do testifie, that he was exalted for to geeue repentaunce and remission of sinnes vnto Israell. Both whiche thinges hee himselfe dyd commaunde to be preached in his name. Therefore they are greatlye deceaued that preache repentaunce without Christe, & teache the simple and ignoraunt that it consisteth onely in the woorks of men. They may in deede speak many thinges of good woorkes, and of amendement of life and maners: but without Christe they be all vayne and vnprofitable. They that thinke that they haue done much of them selues towardes repentaunce, are so much more the farther from God, because that they do seeke those thinges in their owne woorkes and merites, which ought only to be sought in our sauiour Jesus Christ, and in the merites of his death, passion, and bloodshedding Fourthly, this holy prophete Joel doth lyuely

Mat.3

Iohn.14

Iohn.i.
i.Pet.i.

Act.5.
Luk.24

Iohn.15.

expresse,

expresse the maner of this our returning or repẽtaunce, comprehending all the inwarde and outward thinges that may be here obserued. First, hee will haue vs to returne vnto God wyth our whole heart, whereby he doth remoue and put away all hypocrisie, lest the same myght iustly be sayde vnto vs: This people draweth neare vnto me with their mouth, and worshippeth me wyth their lippes, but their heart is farre of from mee. Secondly, he requireth a sincere & pure loue of godlynes, & of the true worshippyng and seruice of God, that is to say, that forsaking al maner of thinges that are repugnaunt and contrary vnto gods wyll, we do geue our heartes vnto hym, & all the whole strength of our bodies and soules, according to that whiche is written in the lawe: Thou shalt loue the Lorde thy God with all thy heart, with all thy soule, & with all thy strength. Here therfore nothing is left vnto vs, that wee may geue vnto the worlde, & vnto the lustes of ỹ flesh. For sith that the heart is the fountayne of all our workes, as many as do with their whole heart turne vnto the Lord, do liue vnto hym only. Neyther doe they yet repent truely, that halting on both sides, do otherwhiles obey god, but by & by do think, that laiyng him aside, it is lawfull for them to serue the world & the flesh. And because that we are letted by the natural corruption of our owne flesh, & the wicked affections of the same, he doth bid vs also to returne wyth fasting, not thereby vnderstanding a superstitious abstinence and chosing of meates: but a true discipline or tamyng of the flesh, whereby the

The maner of our returning

Esaias. 29
Mat. xv

Halting on both sydes

Deut. 6

norishementes of filthye lustes, and of stubborne contumacie and pryde, may be withdrawen and pluct awaye from it. Whercunto hee doth adde weeping and mournyng, whiche do conteine an outwarde profession of repentaunce, whiche is very needefull & necessarie, that so we may partly set foorth the righteousnes of God, when by such meanes we do testifie that we deserued punishmentes at his handes, and partlye stoppe the offence that was openly geuen vnto the weake.

Psal.xxv This did Dauid see, who being not content to haue bewept and bewayled his sinnes priuately woulde publiquely in his Psalmes declare and set forth the righteousnes of God in punyshing sinne and also stay them that mought haue abused his example to sinne the more boldlye. Therfore they are fartheſt frō true repentaunce, that will not confesse and acknowledge their sinnes, nor yet bewaile them, but rather do most vngodly glory and reioyce in them. Now lest anye man shoulde thinke that repentaunce doth consist in outward weeping and mournyng only, he doth rehearse that wherein ẏ chiefe of the whole matter doth lye, when he sayth:

Psal.52 Rent your heartes, and not your garmentes, and turne vnto the Lord your God. For the people of the East part of the worlde were wont to rent theire garmentes, if anye thing had happened vnto them that seemed vntollerable. This thing dyd Hypocrites sometime counterfait and followe, as though the whole repentaunce dyd stande in suche outwarde gesture. He teacheth then, that an other maner of thynge is requyred, that is, that they must

Hypocrites do counterfait all maner of thinges.

be contrite in their heartes, that they must vtterly detest and abhorre sinnes, and being at defiaunce with them, retourne vnto the Lorde their God, from whom they went away before. For God hath no pleasure in the outwarde ceremonie, but requireth a contrite and humble heart, Psal.li. which he will neuer despise, as Dauid doth testifie. There is therefore none other vse to these outwarde ceremonies, but as farre foorth as we are stirred vp by them, and do serue to the glorie of God, and to the edifying of other.

How doth he adde vnto this doctrine or exhortation, certeine godlye reasons, whiche hee doth grounde vpon the nature and propertie of God, and wherby he doth teach, that true repentaūce can neuer be vnprofitable or vnfruitfull. For as in all other thinges mens heartes do quaile and faynt, if they once perceaue that they trauayle in vayne: Euen so moste specially in this matter, must we take heede and beware that wee suffer not our selues to be perswaded that all that we do is but labour lost. For thereof either sodayne desperation doth arise, or a licencious boldnes to sinne, which at length bringeth vnto desperation. Lest anye such thing then shoulde happen vnto them, he doth certifie them of the grace and goodnes of God, who is alwaies most ready to receaue them into fauour agayne, that turne speedyly vnto him. Whiche thing he doth proue with ỹ same titles wherewith god doth describe and set foorth himselfe vnto Moyses, speakyng on this maner: For he is gracious and mercifull, slowe to anger, of great kindnesse, and repenteth Exod.34

How we repentaunce is not vnprofitable.

hym of the euyll, that is, suche a one as is sorye for your afflictions. Fyrst he calleth him gentle and gracious, as hee who of hys owne nature is more prompt and redy to do good then to pu-
Esaias. 55. nishe. Whereunto this saying of Esaias the prophete seemeth to pertayne, where hee sayeth: Let the wicked forsake his waye, & the vnrighteous his owne imaginations, and returne vnto the Lord, and he will haue pitie on hym, and to our god, for he is very ready to forgeue. Secondly, he doth attribute vnto him mercy, or ra-
Psal. 103 ther (according to ỹ Hebrew word) the bowels of mercies, whereby he signified the naturall affections of parentes towardes their children. Which thing Dauid doth set foorth goodly, saying: As a father hath compassion on hys children, so hath the Lorde compassion on them that feare hym, for he knoweth whereof we be made, he remembreth that we are but dust. Thirdly he sayeth, that hee is slowe to anger, that is to say, long suffering, and whiche is not lyghtly prouoked to wrath. Fourthly, that he is of much kindnesse, for he is that bottomlesse well of all goodnesse, who reioyceth to do good vnto vs. Therefore did he create and make men, that he myght haue whome he should do good vnto, and make partakers of his heauenly riches. Fyfthly, he repenteth of the euill, that is to saye, hee doth call backe agayne, & reuoke the punishement whiche hee had threatned, when he seeth men repent,
Against the Nouatians turne and amende. Wherevpon we do not without a iust cause, detest and abhorre the dampnable opinion of them whiche do most wickedly go

about

about to perſwade the ſimple and ignorannt people, that if we chaunce after we be once come to God and grafted in his ſonne Jeſu Chriſte, to fall into ſome horrible ſinne, repentaunce ſhalbe vnprofitable vnto vs, there is no more hope of reconciliation, or to bee receaued agayne into the fauour and mercy of god. And that they may geue the better colour vnto their peſtilent and pernicious errour, they doe commonly bring in the ſixth & tenth Chapters, of the Epiſtle to the Hebrues, and the ſecond Chapter of the ſecoude Epiſtle of Peter, not conſidering that in thoſe places ỹ holy Apoſtles do not ſpeake of the dayly falles, that we as long as we cary about thys body of ſinne are ſubiect vnto: but of the finall fallyng away from Chriſt and his Goſpel, which is a ſinne againſt the holy ghoſt that ſhall neuer be forgeuen, becauſe that they that doe vtterlye forſake the knowen trueth, do hate Chriſte and his word, they do crucifie and mocke hym (but to their vtter deſtruction) and therefore fall into deſperation, and cannot repent. And that thys is the true meaning of the holy ſpirite of God, it appeareth by many other places of the Scriptures, which promiſeth vnto all true repentaunt ſinners, and to them that with their whole hart do returne vnto the Lorde their God, free pardon and remiſſion of their ſinnes. For the probation hereof, we read this: O Iſraell (ſayeth the holy prophete Hieremie) yf thou returne, returne vnto me ſayth the Lorde, and yf thou put away thine abominations out of my ſight, then ſhalt thou not bee moued. Agayne, theſe are

Mat. 12
Mark. 3
The ſinne againſt the holy ghoſt.
Hier. 4

Esaias.55. Esaias wordes: Let the wicked forsake his owne wayes, and the vnrighteous his owne imaginations, and turne againe vnto the Lorde, and hee will haue mercy vpon hym, and to our God, for Ozee.6. he is ready to forgeue. And in the prophet Ozee, ỳ godly do exhort one another after this maner: Come and let vs turne againe vnto the Lorde, for he hath smitten vs, and he wyll heale vs, hee hath wounded vs, and hee wyll bynde vs vp a-
Note gaine. It is most euident and playne, that these thinges ought to be vnderstanded of them that were with the Lorde afore, and by theire sinnes and wickednesse were gone awaye from hym. For wee doe not turne againe vnto hym wyth whom we were neuer before, but we come vnto him. Nowe, vnto all them that will returne vnfaynedly vnto the Lorde theire God, the fauour and mercie of God vnto forgeuenesse of sinnes, Eccle.7 is liberally offered. Wherby it foloweth necessa-
i.Iohn.i ryly, that although we do, after we be once come to God and grafted in his sonne Iesus Christe, fall into great sinnes (for there is no ryghteous man vpon the earth that sinneth not, and if wee say wee haue no sinne, wee deceaue our selues, & the trueth is not in vs) yet if we ryse againe by repentaunce, and with a full purpose of amende-
ment of lyfe do flee vnto the mercye of God, ta-
king sure holde thereupon, through fayth in hys sonne Iesu Christe, there is an assured and infal-
lible hope of pardon and remission of the same, &
Act.13 that we shalbe receaued agayne into the fauour of our heauenly father. It it written of Dauid: I haue founde a man according to myne owne

heart,

heart, or, I haue found Dauid the sonne of Jesse a man according to myne owne heart, who wyll do all thinges that I will. This is a godly commendation of Dauid. It is also most certaine, 2Sam.7
that hee did stedfastlye beliue the promise that was made hym, touching ỳ Messias, who should come of him touching the fleshe, and that by the same fayth he was iustified, and grafted in our sauiour Jesu Christ to come, & yet afterwardes he fell horribly, committing moste detestable adultry and dampnable murther, and yet assone as 2.Sam.11.
he cryed peccaui, I haue sinned vnto the Lorde, his sinne being forgeuen, hee was receaued into fauour agayne. Now will we come vnto Peter, 2.Sam.12.
of whome no man can doubte but that hee was grafted in our sauiour Jesu Christe, long afore Peter
his deniall. Which thing may easylye bee proued by the aunswere which he did in his name, and in the name of his felowe Apostles, make vnto our sauiour Jesu Christ, when he sayd vnto thē: Wyll ye also go away? Maister (saith he) to whō Iohn.6
shal we go? Thou hast the wordes of eternall lyfe, and we beliue and knowe that thou art the Christ the sonne of the lyuing God. Whereunto may be added the like confession of Peter, where Christ doth geue this most infallible testimonie: Thou art blessed Simon the sonne of Ionas, for neither fleshe nor blood hath reuealed this vnto thee, but my father whiche is in heauen. These wordes are sufficient to proue that Peter was already iustified, through this his liuely faith in the only begotten sonne of god, wherof he made so notable and so solempne a confession. But did

not

not he afterwardes moſte cowardly denie hys maiſter, although he had heard of him: Whoſoeuer denieth me before men, I will denye hym before my father: Neuertheleſſe, aſſone as wyth weping eyes & with a ſobbyng heart hee did acknowlege his offence, and wyth earneſt repentance did flee vnto the mercy of God, taking ſure holde therupon, through faith in him whom hee had ſo ſhamefully denyed, his ſinne was forgeuen him, & for a certificate and aſſurance therof, the rowme of his Apoſtleſhip was not denyed vnto him. But now marke what doth followe. After the ſame holy Apoſtle had on Whitſunday with the reſt of the Diſciples, receaued the gyft of the holy ghoſt moſt aboundauntly, he committed no ſmal offence in Antiochia, by bryngyng the conſciences of the faythfull into doubt by his example, ſo that Paul was fayne to rebuke him to his face, becauſe that hee walked not vprightly, or went not the right way in the Goſpel. Shall we now ſay, that after this greeuous offence he was vtterly excluded and ſhut out from ỹ grace and mercie of God, & that this his treſpas whereby he was a ſtumbling blocke vnto manye, was vnpardonable? God defende we ſhoulde ſay ſo. But as theſe examples are not brought in, to ỹ ende that we ſhould thereby take a boldneſſe to ſinne, preſumyng on the mercy and goodneſſe of God, but to the ende that if through the frayleneſſe of our owne fleſhe and the temptation of the deuyll we fall into the like ſinnes, we ſhould in no wiſe diſpaire of the mercie and goodnes of God: Euen ſo muſt we beware and take heede,

Mat.26.
Mat,10
Act,2
Galath,2,

that

that wee doe in no wyse thynke in our heartes, imagine, or beleue, that we are able to repent a ryght, or to turne effectually vnto the Lorde by our owne myght and strength. For this must be verified in all men: Wythout mee ye can do nothing. Agayne: Of our selues we are not able as much as to thynk a good thought. And in another place: It is God that worketh in vs both the will and the deede. For this cause, although Hieremie had sayde before, If thou returne, O Israell, returne vnto mee, sayth the Lorde: Yet afterwardes he saith, Turne thou me, O Lord, and I shalbe turned, for thou art the Lorde my God. And therefore that holy writer and auncient father Ambrose doth plainely affirme, that the turning of the heart vnto God, is of God, as the Lorde him selfe doth testifie by his prophete, saiyng: And I will geeue the an heart to knowe mee, that I am the Lorde, and they shalbe my people, and I wilbee their God, for they shall returne vnto mee with their whole heart. These thinges being considered, let vs earnestly praye vnto the lyuing God our heauenly father, that he will vouchsafe by his holy spirite, to worke a true & vnfayned repentance in vs, that after the paynefull labours and trauayles of this lyfe, we may liue eternally with his sonne Jesus Christ, to whom be all prayse and glory for euer and euer.

Amen.

what we must beware of.

Iohn.15
2.Cor.3
Philip.2
Hier.4.
Ambros. de vocat. gentium lib.1. ca.9.

HItherto haue ye heard) wel beloued) how nedefull & necessary the doctrine of repentaunce is, & how earnestly it is throughout all the scriptures of God vrged and sett foorth, both by the auncient prophetes, by our Sauiour Jesu Christ & his Apostles, and that forasmuche as it is the conuertion or turning againe of the whole man vnto God, from whom we go away by sinne, these four pointes ought to be obserued That is, from whence or from what thinges we must returne, vnto whome thys our returning must be made, by whose meanes it ought to bee done that it may be effectuall, & last of all, after what sort wee ought to behaue our selues in the same, that it may be profitable vnto vs, and attaine vnto the thing that we do seeke by it. We haue also learned, that as the oppinion of them that deny the benefite of repentaunce vnto those that after they be come to god and grafted in our sauiour Jesu Christ, do through the fraylenesse of theire flesh, and the temptation of the deuyll, fall into some greeuous and detestable sinne, ys most pestilent and pernitious: So wee must beware, that we do in no wise thynke that wee are able of our owne selues, and of our owne strength, to retourne vnto the Lord our god, frō whome we are gone awaye by our wyckednesse and sinne. Nowe it shalbee declared vnto you, what

what be the true partes of repentaunce, & what thinges ought to moue vs to repent, and to returne vnto the Lorde our God wyth all speede. Repentaunce (as it is saide before) is a true returning vnto God, whereby men, forsaking vterlye their idolatrie and wickednes, do wyth a lyuely faith imbrace, loue, and worship the true lyuing God onelye, and geue them selues to all maner of good woorkes, which by Gods word they knowe to be acceptable vnto hym. Nowe there be foure partes of repentaunce, whych beyng set together, maye bee lykened to an easie and short ladder, whereby we maye clymb from the bottomles pit of perdition that we caste our selues into by our daylye offences and greeuous sinnes, vp into the castle or towre of eternall and endlesse saluation. The first is the contrition of the heart. For we must be earnestly sorye for our sinnes, aud vnfaynedlye lament & bewayle that we haue by them so greuously offended our most bounteous and mercifull God, who so tenderly loued vs, that he gaue his only begottē sonne to dye a most bitter death, & to shed his deare heart blood for our redemption and deliueraunce. And verely this inwarde sorowe & grieke being conceaued in the heart for the hainousnes of sinne, if it be earnest and vnfained, is as a sacrifice to God, as the holy prophete Dauid doth testifie, saiyng: A sacrifice to God is a troubled spirite, a contrite and broken heart, O Lord, thou wylt not despise. But that this maye take place in vs, we must be diligent to reade and heare the scriptures and worde of God, whiche most lyuely do

There bee four partes of repentance

Psal. 51.

paint

payut out before our eyes our naturall vncleanlyneſſe, and the enormitie of our ſinfull life. For vnleſſe we haue a through feeling of our ſinnes, how can it be that we ſhoulde earneſtlye be ſorie for them? After Dauid dyd heare the worde of ỳ Lorde by the mouth of the prophete Nathan, what heauyneſſe I praye you was in him for the adultrie and murther that he had commytted? So that it might bee ſayde ryght well that hee ſlept in his owne ſinne. We reade in the Actes of the Apoſtles, that when the people had hearde the Sermon of Peter, they were compunct and pricked in their heartes. Which thing woulde neuer haue ben, if they had not heard that holſome ſermon of Peter. They therefore that haue no mynde at all neyther to reade nor yet to heare gods word, there is but ſmall hope of them that they will as muche as once ſet their feete or take hold vpon the firſt ſtaffe or ſteppe of this ladder: but rather will ſinke deeper and deeper into the bottomleſſe pytt of perdition. For if at any tyme through the remorſe of their conſcience whyche accuſeth them, they feele any inwarde griefe, ſorowe, or heauynes for their ſinnes, foraſmuch as they want the ſalue and comfort of Gods word, whiche they do deſpyſe, it wyll be vnto them rather a meane to bring them to vtter deſperation then otherwiſe. The ſeconde is, an vnfayned confeſſion and acknowledging of our ſinnes vnto God, whom by them wee haue ſo greeuouſlye offended, that yf he ſhoulde deale wyth vs accordyng to hys iuſtice, wee do deſerue a thouſande helles, yf there coulde bee ſo many. Yet yf wee

ii. Sa. xii

Act. iiii

wyll

wyll wyth a sorrowefull and contrite hearte make an vnfayned confession of them vnto God, he wyll freely & frankly forgeue them, and so put all our wickednes out of remembraunce before the sight of his maiestie, that they shall no more be thought vppon. Hereunto doth pertaine the golden saiyng of the holy prophet Dauid, where he saieth on this maner: Then I acknowleged my sinne vnto thee, neither did I hyde mine iniquitie. I saide, I will confesse against my selfe my wickednes vnto the Lorde, & thou forganest the vngodlynes of my sinne. These are also the wordes of John the Euangelist: If we confesse our sinnes, God is faithfull & righteous to forgeue vs our sinnes, & to make vs cleane from all our wickednes. Which ought to be vnderstãded of the confession ỹ is made vnto God. For these are saint Augustines wordes: That confession whiche is made vnto God, is required by Gods lawe, wherof John the apostle speaketh, saying: If we confesse our sinnes, God is faythfull and righteous to forgeue vs our sinnes, and to make vs cleane from all our wickednesse. For without this confession, sinne is not forgeuen. This is then the chiefest & most principall confession that in the scriptures & word of God, we are bydden to make, and without the whiche we shal neuer obteyne pardon and forgeuenes of our sinnes. In deede, besides this there is another kinde of confession, whiche is needefull and necessarie. And of the same doth saint James speake after this maner, saiyng: Acknowledge your faultes one to another, and praye one for another, that ye

Ezech. 18

Psalm. 31.

i. Iohn. i.

In Epist. ad Iulianũ comitem.

30

ye may be saued. As yf he should say: Open that whiche greeueth you, that a remedye maye bee founde. And this is commaunded both for hym that complayneth, & for hym that heareth, that the one should shewe his griefe to the other. The true meaning of it is, that the faythfull ought to acknowlege their offences, whereby some hatred, rancour, grudge, or malyce, hauyng ryſen or growen among them one to another, that a brotherly reconciliation maye bee had, wythout the which nothing that we do can be acceptable vnto god, as our sauiour Jesus Christ doth witnesse him selfe, saiyng: When thou offeresi thyne offeryng at the aulter, yf thon remembrest that thy brother hath ought agaynst thee, leaue there thine offering, & go and be reconciled, and when thou art reconciled, come and offer thine offring. It may also be thus taken, that we ought to confesse our weakenesse and infirmities one to another, to the ende that knowing eche others fraylnesse, we may the more earnestly praye together vnto almyghtye God our heauenly father, that he wyll vouchsafe to pardon vs our infirmities, for his sonne Jesus Christes sake, and not to impute them vnto vs, when hee shall render to euery man according to his workes. And where as the aduersaries go about to wrest this place for to mayntayne their auriculer confession wythal, they are greatly deceaued them selues, and do shamefullye deceaue others. For yf thys texte ought to bee vnderstanded of auriculer confession: then the priestes are as much bounde to confesse them selues vnto the lay people, as the lay

Mat.5.

Aunswere to the aduersaries which maynteyn auriculer confession

people

people are bound to confesse thē selues to them. And if to pray, is to absolue: then the laytye by this place hath as greate aucthoritie to absolue the pryestes, as the pryestes haue to absolue the laytie. This dyd Iohannes Scotus, otherwyse called Duns, well perceaue, who vppon thys place wryteth on this manner: Neyther doth it seeme vnto me that James did geue thys commaundement, or that he dyd set it foorthe as beyng receaued of Christe. For first and foremost whence had he aucthoritie to bynde the whole Churche, sith that he was onely Byshoppe of the Churche of Hierusalem? except thou wylt saye that the same Church was at the beginning the head Churche, and consequētly that he was the head Byshop, which thyng the see of Rome wil neuer graunt. The vnderstandyng of it then, is as in these wordes: Confesse your sinnes one to another. A perswasion to humilitie, wherby hee willeth vs to confesse our selues generally vnto our neighbours that we are sinners, accordyng to thys sayīg: If we say wee haue no sinne, we deceaue oure selues, and the trueth is not in vs. And where that they do alleage thys saying of our sauiour Jesu Christe vnto the Leaper, to proue aurycular confession to stande on Goddes worde: Go thy way and shewe the selfe vnto the priest: Do they not see that the Leaper was clensed from his leprosie afore he was by Chryst sent vnto the priest for to shewe hym selfe vnto hym? By the same reason wee must bee clensed from our spirituall leprosie, I meane our synnes must be forgeuen vs afore that we come to con-

Iohannes Scotus li. 4. senten. dist in. 17. quest. 1

Math. 8.

fession. What neede wee then to tell foorth our sinnes into the eare of the priest, sith that they be
Ambrose alredye taken away? Therfore holy Ambrose in his seconde sermon vpon the hundreth and nineteenth psalme, doth say full well: Go shewe thy selfe vnto the priest. Who is the true priest, but he whiche is the priest for euer after the order of Melchisedech? Whereby this holy father doth vnderstande, that both the priesthood and the lawe being chaunged, we ought to acknowlege none other priest for deliueraunce from our sinnes but our sauiour Jesus Christe, who beyng our soueraygne Bishop, doth with the sacrifice of his body and blood, offred once for euer vppon the aulter of the crosse, moste effectuallye clense the spirituall leprosie, and washe awaye the sinnes of all those that wyth true confession of the same doe flye vnto hym. It is moste euydent and playne, that thys auriculer confession hath not hys warraunt of Gods woorde, els it had not bene lawefull for Nectarius Byshop of
Nectarius sozomenus eccleſiaſt. hiſto. li.7. cap. 16. Lib.10.cō feſſionū cap.3. Constantinople, vpon a iust occasion to haue put it downe. For when anye thyng ordayned of God, is by the lewdnes of men abused, the abuse ought to bee taken awaye, and the thyng it selfe suffered to remayne. Moreouer, these are saynt Augustines woordes: What haue I to do wyth men, that they shoulde heare my confession, as though they were able to heale all my diseases? A curious sort of men to knowe another mans lyfe, and slouthfull to correct and amende theyre owne. Why do they seeke to heare of mee what I am, whyche wyll not heare of thee what they

are?

are: And how can they tell when they heare by me, of my selfe, whether I tell the trueth or not, sith that no mortall man knoweth what is in mã but the spirite of manne whyche is in him: Augustine woulde not haue written thus, if auricular confessiõ had ben vsed in his time. Being therfore not led w̃ the conscience thereof, let vs wyth feare and trembling, and with a true contrite heart, vse that kynde of confession, that Godde doth commaunde in hys worde, and then doubtlesse, as hee is faythfull and ryghteous, hee wil forgeue vs our sinnes, and make vs cleane from all wyckednesse. I do not saye, but that if anye do fynde themselues troubled in conscience, they may repayre to their learned curate or pastoure, or to some other godly learned manne, and shew the trouble and doubt of their conscience to them that they may receaue at their hande the comfortable salue of gods word: but it is against ẏ true Christian libertie, that any man should be bound to the nũbring of his sinnes, as it hath been vsed heretofore in the tyme of blyndenesse and ignoraunce.

The thirde part of repentaunce, is fayth, wherby we do apprehende and take holde vppon the promyses of God, touchyng the free pardon and forgeuenes of our sinnes. Whiche promyses are sealed vp vnto vs, with the death and bloodshed dyng of his sonne Iesu Christe. For what should auayle and profite vs to bee sory for our synnes, to lament and bewayle that wee haue offended oure most bounteous and mercyfull father, or to confesse and acknoweledge oure offen-

ces and trespasses, though it be done neuer so earnestly, vnlesse we do stedfastly beleeue, & be fully perswaded, that God for his sonne Jesu Christs sake, wil forgeue vs all our sinnes, and put them out of remembraunce, and from his sight. Therfore they that teach repentaunce without a liuelye fayth in our sauiour Jesu Christe, do teache none other but Judas repentaunce, as all the schoole men do, whyche do onelye allowe these three partes of repentaunce: the contrition of the heart, the confession of the mouth, and the satisfaction of the worke. But all these thynges we finde in Judas repentaunce, whyche in outward apperaunce, dyd farre exceede and passe the repentaunce of Peter. For first and foremost we reade in the gospel, ỹ Judas was so sorowfull and heauie, yea that he was filled with such anguishe and vexation of minde, for that whiche he had done, that he coulde not abyde to liue any longer. Did not hee also afore hee hanged hymselfe, make an open confession of his faulte, when he sayde: I haue sinned betraying the innocent blood? And veryly this was a very bolde confessiō which might haue brought him to great trouble. For by it he dyd lay to the high pristes and elders charge, the sheddyng of innocent blood, and that they weare moste abominable murtherers. He did also make a certaine kynde of satisfaction, when he did cast their money vnto them agayne. No suche thing do we reade of Peter, although he had committed a very heinous sinne, and most greeuous offēce, in denyng of his maister. We fynde that he went out and wept bytterlye,

Therepcētāce of the schoolemen.

Judas & hys repentaunce.

Mat. 27

Peter & hys repentaunce.

lye, whereof Ambrose speaketh on this maner: Peter was sory and wept, because he erred as a man. I do not finde what he saide, I know that he wept. I reade of his teares, but not of his satisfaction. But howe chaunce that the one was receaued into fauour againe with God, and the other cast away, but because that the one dyd by a liuely faith in hym whom he had denyed, take holde vpon the mercie of God, & the other wanted faith, whereby hee did dispaire of the goodnesse and mercy of God! It is euident and plaine then, that although we bee neuer so earnestly sorye for our sinnes, acknowledge and confesse them: yet all these thinges shalbee but meanes to bryng vs to vtter desperation, except wee do stedfastly beleue, that God our heauenlye father wyll for his sonne Jesu Christes sake, pardone and forgeeue vs our offences and trespasses, and vtterlye put them out of remembraunce in hys syght. Therefore as wee saide before, they that teache repentaunce without Christe, and a liuelye faythe in the mercy of God, do onely teache Cains or Judas repentaunce. The fourth is, an amendement of lyfe, or a newe lyfe, in bringing foorth fruites worthy of repentaunce. For they that do truely repent, must be cleane altered and chaunged, they must become newe creatures, they must bee no more the same that they were before. And therefore thus sayde John Baptist vnto the Pharisees and Saduces that came vnto his baptisme: O generation of vypers, who hath forewarned you to flye from ỹ anger to come: bryng foorth therefore fruites worthye

De penitentia distin. 1. cap petrus

Mat. 3.

of repentaunce. Whereby we do learne, that if we wyll haue the wrath of God to bee pacified, wee must in no wyse dissemble, but turne vnto hym agayne wyth a true and sownde repentaunce, which may bee knowen and declared by good fruites, as by moste sure & infallible sygnes thereof. They that do from the bottome of theyr heartes acknowledge theire sinnes, and are vnfaynedlye sorye for their offences, wyll cast of all hypocrisie, and put on true humilitie, and lowlinesse of heart. They wyll not onelye receaue the phisition of the soule, but also wyth a moste feruent desire long for hym. They wyll not only abstayne from the sinnes of their former life, and from all other fylthy vyces, but also flye, exchew, and abhorre all the occasions of them. And as they dyd before geeue them selues to vnclennesse of lyfe, so wyll they from hencefoorwardes wyth all dylygence, geeue them selues to innocencie, pureneſſe of lyfe, and true godlyneſſe. Wee haue
Ionas.3. the Niniuites for an example, whyche at the preachyng of Jonas, dyd not onelye proclayme a generall fast, and that they shoulde euery one put on sackcloth: but they all dyd turne from their euyll wayes, and from the wickednes that
Luk.19 was in their handes. But aboue all other, the history of Zacheus is most notable. For beyng come vnto our sauiour Jesu Christe, he dyd say: Beholde Lorde, the halfe of my goodes I geeue to the poore, and if I haue defrauded any man, or taken ought away by extortion or fraude, I do restore hym foure folde. Here wee see that after his repentaunce, hee was no more the man

that

that hee was before, but was cleane chaunged and altered. It was so farre of that hee would continue and byde still in hys vnsatiable couetousnesse, or take oughte awaye fraudulentye from any man, that rather he was most willyng and ready to geue away hys owne, and to make satisfaction vnto all them that hee had doone iniurie and wrong vnto. Heare may we right well Luk.7
adde the sinfull woman, whiche when shee came to our sauiour Iesu Christe, dyd powre downe suche aboundaunce of teares out of those wanton eyes of hers wherwith she had allured many vnto folly, that shee dyd wyth them washe his feete, wyping them with the heares of her head, whiche she was wont most gloriously to set out, makyng of them a nette of the deuyll. Heareby we do learne, what is the satisfaction that God doth require of vs, whych is, that we cease from euyll, and do good, and yf wee haue done anye man wrong to endeuoure oure selues to make hym true amendes to the vttermost of oure power, folowyng in this the example of Zacheus and of this sinfull woman, and also that good- Iohn.5
lye lesson that Jhon Baptyst Zacharies sonne dyd geeue vnto them that came to aske counsayle of hym. This was commonlye the pe- Iohn.15
naunce that Chryste enioyned sinners: go thy way, and sinne no more. Whiche penaunce wee shall neuer be able to fulfill, without the speciall grace of hym that dooth say: without mee yee can do nothyng. It is therfore our partes, yf at least we be desirous of the health and saluation

of our owne selues, most earnestly to praye vnto our heauenly father, to assist vs wyth hys holy spirite, that we may be able to hearken vnto the voice of the true shepheard, and wyth due obedience to folowe the same. Let vs hearken to the voyce of almightie God, when hee calleth vs to repentaunce, let vs not harden our heartes, as suche Infidels do, who do abuse the tyme geuen them of God to repent, and turne it to continue their pryde and contempt against God and man, which know not howe muche they heape Gods wrath vpon themselues, for ỳ hardnesse of their heartes, which cannot repent at the daye of vengeaunce. Where we haue offended the lawe of God, let vs repent vs of our straying frõ so good a Lorde. Let vs confesse our vnworthynesse before him, but yet let vs trust in Gods free mercy for Christes sake, for the pardone of the same. And from henceforth let vs endeuour our selues to walke in a newe lyfe, as newe borne babes, whereby we may glorifie our father which is in heauen, and thereby to beare in our consciences a good testimonie of our fayth. So at the last, to obtayne the fruition of euerlasting life, through ỳ merites of our sauiour, to whome bee all praise and honour for euer.

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mer wicked life, & a full conuertion to God in a
new life, to glorifie his name, & to liue orderlye &
charitably, to the comfort of our neighbour, in al
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selues, by vsing abstinence & temperance in word
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the rather moue you to repentaunce.

The causes that should moue vs to revent.

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many places of the holy and sacred Scriptures
doth byd vs returne vnto him. O ye chyldren of
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delitie, wherein ye drowned your selues. Again,
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For why wyll ye dye, O ye house of Israel! And
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Lorde thy God: For thou hast taken a great fall

Esai. 31

Ezech. 33

Ozee. 14

by

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Esai. 31

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by thine iniquitie. Take vnto you these wordes with you when you turne vnto the Lorde and say vnto hym: Take away all iniquitie, and receaue vs graciously, so wyll wee offer the calues of our lippes vnto thee. In all these places wee haue an expresse commaundement geuen vnto vs of God for to returne vnto him. Therfore we must take good heede vnto our selues, lest where as we haue alredy by our manyfold sinnes and transgressions, prouoked and kindled the wrath of God agaynst vs, we do by breakyng this his commaundement, double our offences, and so heape styll dampnation vppon our own heades by our daylye offences and trespasses, whereby we prouoke the eyes of his maiestye, we do wel deserue (if he should deale wyth vs according to his iustice) to be put away for euer from ỹ fruition of his glory. Howe muche more then are wee worthie of the endles tormentes of hell, if when we be so gently called agayne after our rebellion and commaunded to returne: we will in no wise hearken vnto the voice of our heauenlye father, but walk stille after the stubbernes of our own heartes?

Secondly, the most comfortable and sweete promise, that the Lord our God did of his meere mercy and goodnes, ioine vnto his commaundement. For he doth not only say, returne vnto mee

Hier.4. O Israell: but also, if thou wilt returne, and put away all thine abhominations out of my syght, thou shalt neuer be moued. These wordes also

Ezech.18 haue we in the prophet Ezechiel: At what tyme soeuer a sinner doth repent hym of hys sinne,

from

from the bottome of his heart, I wyll put all his wickednes out of my remembraunce (sayeth the Lorde) so that they shall no more be thought vpon. Thus are wee sufficiently instructed, that God wyll accoording to hys promyse freely pardon, forgeue, and forget all our sinnes, so that we shall neuer be cast in the teeth with them, if obeying hys commaundement, and allured by hys sweete promyses, wee wyll vnfaynedly returne vnto hym.

Thirdly, the fylthynes of sinne, which is such, that as long as we do abyde in it, God cannot but detest and abhorre vs, neyther can there bee any hope, that we shall enter into the heauenlye Hierusalem, except we be first made cleane & purged from it. But this wil neuer be, vnlesse forsaking our former life, we do w̄ our whole heart returne vnto the Lord our God, and with a full purpose of amendment of lyfe, flye vnto his mercy, taking sure holde therupon, through faith in the blood of his sonne Iesu Christ. If we should suspect any vncleannes to be in vs wherfore the earthly prince should lothe and abhorre the sight of vs, what paines would we take to remoue & put it away? How much more ought wee wyth al diligence and speede that may be, to put away that vncleane fylthynes that doth seperate and make a diuision betwixt vs and our God, & that hydeth his face from vs, that hee wyll not heare vs? And verily herein doth appeare howe filthy a thing sinne is, sith ẏ it can by no other meanes be washed awaye, but by the blood of the onely begotten sonne of God. And shall wee not from

Similitude.

Esai. 59

the

the bottome of our hearts, detest & abhorre, and with all earnestnesse flee from it, sith that it dyd cost the deare heart blood of the onely begotten sonne of God our saviour & redeemer, to purge vs from it.

Plato

Plato doth in a certeine place write, that if vertue coulde be seene with bodyly eyes, all men woulde wonderfully bee enflamed and kyndled with the loue of it: Euen so on the contrarie, if we might with our bodyly eyes behold the fylthynesse of sinne, and the vncleannes therof, we could in no wise abyde it, but as most present and deadly poyson, hate and eschewe it. We haue a common experience of the same in them which when they haue committed any haynous offence, or some filthy and abhominable sinne, yf it once come to light, or if they chaunce to haue a through feeling of it, they be so ashamed (theire owne conscience putting before their eyes the fylthynes of their act) that they dare looke no man in the face, much lesse that they shoulde bee able to stande in the sight of God.

Fourthly, the vncertaintie and brittlenesse of our owne liues, whiche is suche, that we cannot assure our selues, that we shall liue one houre, or one halfe quarter of it. Whiche by experience we do fynd dayly to be true, in them that beyng nowe mery and lusty, and sometymes feastyng and banqueting with their friendes, doe fall sodaynlye dead in the streates, and otherwhyles vnder the boorde, when they are yet at meate. These dayly examples, as they are moste terrible and dreadfull, so ought they to moue vs to seeke for to bee at one with our heauenly iudge,

that

that we may with a good conſcience appeare be-
foze him, whenſoeuer it ſhall pleaſe him foz to cal
vs, whether it be ſodaynly oz otherwiſe, foz wee
haue no moze charter of our life, then they haue.
But as wee are moſt certayne that we ſhall dye,
ſo are we moſt vncertayne wen we ſhal dye. Foz
our lyfe doth lie in the hande of God, who wyll
take it away when it pleaſeth him. And veryly
when the higheſt ſomner of all, whiche is death,
ſhall come, he will not be ſayd nay: but we muſt
foozthwith be packyng, to bee pzeſent befoze the
iudgement ſeate of God, as he doth fynde vs, ac-
cozdyng as it is wzitten: Whereas the tree fal-
leth, whether it be toward ỳ South, oz toward
the Nozth, there it ſhall lye. Whereunto agreeth
the ſaying of the holy martir of God S. Ciprian
ſaiyng: As God doth fynde thee when hee doth
call, ſo doth he iudge thee. Let vs therefoze fol-
lowe the counſayle of the wyſe man, where hee
ſayeth: Make noe tarying to turne vnto the
Lozde, and put not of from day to day. Foz ſo-
dainly ſhal the wzath of the Lozd bzeake foozth,
and in thy ſecuritie ſhalt thou be deſtroyed, and
ſhalte perylhe in tyme of vengeaunce. Whych
wozdes I deſire you to marke diligẽtly, becauſe
they do moſt liuely put befoze our eyes, the fond-
neſſe of many menne, whyche abuſyng the long
ſufferyng and goodnes of God, do neuer thynk
on repentaunce oz amendement of lyfe. Follow
not (ſayeth hee) thyne owne mynde and thy
ſtrength, to walke in the wayes of thy heart, ney
ther ſay thou, who wyll bzyng me vnder foz my
wozkes: Foz God the reuenger, wyll reuengẽ
the

Deathe the Lozds Som ner.

Eccle. 11.

Contra. Demetri- anum.

Eccle. 5.

the wrong doone by thee. And say not: I haue sinned, and what euyll hath come vnto me? For the almightie is a pacient rewarder, but he wyll not leaue thee vnpunished. Because thy synnes are forgeuen thee, be not without feare to heape sinne vpon sinne. Say not neither, the mercy of God is great, he wil forgeue my manifold sinnes For mercy and wrath come from him, and his indignation cõmeth vppon vnrepentaunt sinners. As if he shoulde say: Art thou strong and myghtie? Arte thou lustie and young? Haste thou the wealth and riches of the worlde? Or when thou hast sinned: haste thou receaued no punyshment for it? Let none of all these thynges make thee to be the slower to repent, and to returne wyth speede vnto the Lorde. For in the day of punishment and of his sodayne vengeaunce, they shall not be able to helpe thee. And specially when thou art eyther by the preaching of Gods word, or by some inwarde motion of his holy spirit, or els by some other meanes called vnto repentaunce, neglect not the good occasion that is ministred vnto thee, least when thou wouldest repent, thou hast not the grace for to do it. For to repent, is a good gyft of God, whiche he wyl neuer graunt vnto them, whyche lyuing in carnall securitie, do make a mocke of his threatnynges, or seeke to rule his spirits as they list, as though his worckyng & giftes were tyed vnto their will. Fifthly, the auoiding of the plagues of God, and the vtter destructiõ that by his righteous iudgement doth hang ouer the heades of them al, that will in no wise returne vnto the Lorde: I wyll

(sayeth

(saieth the Lord) geue thē for a terrible plague to all the kyngdomes of the earthe, and for a re-proche, and for a prouerbe, and for a curse in all places where I shall cast them, and will send the swoorde of famine, & the pestylence among them, tyl they be consumed out of the land. And where fore is this: because they hardened their hearts, and woulde in no wise returne from theire euyll wayes, nor yet forsake the wickednes that was in theire owne handes, that the fiercenesse of the Lordes furie might depart from them. But yet this is nothing in comparison of the intollerable and endlesse torments of hell fire, whiche theye shal be faine to sucker, who after theire hardnesse of heart that can not repent, do heape vnto them selues wrath against the day of anger, and of the declaration of the iust iudgement of God: Wher-as if we wil repent, and be earnestly sory for our sinnes, and with a full purpose of amendement of life, flye vnto the mercy of our god, and taking sure holde thereupon through fayth in our sauy-our Jesus Christe, do bring foorth fruites wor-thy of repentaunce: he will not onely powre hys manifolde blessyngs vpon vs here in this world, but also at the laste after the painefull trauayles of this life, rewarde vs with the inheritaunce of his children, which is the kyngdome of heauen, purchased vnto vs wyth the deathe of his sonne Jesu Christe oure Lorde, to whom with the father and the holy ghoste, be all prayse glorye, and ho-nour, world wyth-out ende. Amen.

Iere. 24.

Rom. 2.

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